



Mona Antiqua Restaurata.



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Archaeological Discoveries

and the History of the

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Archæological Discourse
ON THE
ANTIQUITIES,
NATURAL and HISTORICAL,
OF THE
ISLE of *ANGLESEY*,
THE
Antient Seat of the *British Druids*.

In Two ESSAYS.

With an APPENDIX, containing a Comparative Table of
Primitive Words, and the Derivatives of them in several of the Tongues of
Europe; with Remarks upon them.

Together with some LETTERS, and three CATALOGUES,
added thereunto.

- I. Of the Members of Parliament from the County of *Anglesey*.
 - II. Of the High-Sheriffs; And,
 - III. Of the Beneficed Clergy thereof.
-

By *HENRY ROWLANDS*, Vicar of *Llanjdan*, in the Isle of
ANGLESEY.

K DUBLIN:

Printed by AARON RHAMES, for ROBERT OWEN, Bookseller in *Skinner-Row*,
MDCCXXIII.

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TO THE

GENTLEMEN
OF THE

LIST OF

THESE
OBSERVATIONS

ON THE
NATIVE

OF THE
AND RECOMMENDED BY THEIR HONORABLE SERVANTS

Henry Rotondo

THE P R E F A C E.



ARCHÆOLOGY, or an Account of the Origin of Nations after the Universal DELUGE, admits of two Ways of Enquiry, either beginning at BABEL, the Place of Mankind's Dispersion, and tracing them downwards to our own Times by the Light of Records, which is HISTORY, and of Natural Reason, which is INFERENCE and CONJECTURE; or else beginning from our own Time, and winding them upwards, by the same Helps, to the first Place and Origin of their Progression; both which Ways are usually taken by HISTORIANS and GENEALOGISTS, and are equally to be allow'd in their manner of proceeding. By the former of which I have in the following SECTIONS adventured through some of the darkest Tracks of Time, to calculate the ARCHÆOLOGY, and to fetch out and put together some rude Stroaks and Lineaments of the ANTIQUITIES of the Isle of ANGLESEY, from its first Planting, to the Time of the Roman Conquest, mostly in an Hypothetical Way, or a rational Scheme of Enquiry.

A Method (I confess) very unusual, viz. to trace the Footsteps of Historical Actions any other way, than by that of Antient MEMOIRS and RECORDS. But where those Lights are wanting, what shall
we

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we do? Shall we lie down and wallow with our Forefathers in the general Slumber, blaming the past AGES for leaving us in the Dark; or like the Men of Egypt, shall we only confine our View to the præterfluent Stream of Nile, and resolve to look no higher, because ('tis said) its Fountain-Head lies hid beyond the Mountains of the Moon? No, that were to act unfaithfully with the Designs of Nature; Knowledge is her Gift from GOD unto us; and we ought to employ all the Means and helps she affords, to improve and enlarge it.

T H E Main and Principal Helps to walk through the dark Recesses of Time, are the Testimonies of unexceptionable RECORDS, and such Consequences as are naturally deducible from them. These are like the Solar Rays, where there are Holes and Crannies to let them in there is sure and perfect Light, and the Motion guided by them is even, steady and regular.

T H E R E are other Things, as Analogy of Antient Names and Words: Antient Laws, Constitutions, and Customs: Coins and Medals: Erections, Monuments, and Ruins: Ædifices and Inscriptions: The Appellations of Places: The Genius and Tempers, and Inclinations and Complexions of People; and a Variety of such REMARKS, which afford here and there little strinkling Lights, to be cautiously and warily made use of, and which we ought likewise to scan and examine jointly and severally, and from them extract such secondary Supplies and Assistances, as may help to fill up, and enlighten those obscure Chasms and interlineary Spaces of Time, which interpose the brighter Stroaks, and more undeniable Certainties of RECORDS. And in this manner, by a just proportionate Disposal of the Lights and Shadows of TRUTH, we may undertake to represent the Accounts and Transactions of the remotest Times, though not certain, yet what is next it, that is, highly probable, coherent and intelligible.

B T the first of these, viz. the unexceptionable Testimonies of RECORDS, Divine and Human, and the Consequences I could justly draw from them, I was assisted to lay down, here and there the main
Stroaks

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Stroaks and Ground-work of this rude ESSAY: Here I had sure footing; and I have been careful all along, to conclude nothing with Assurance and Certainty, but what is built on this Evidence.

THE other Collateral HELPS, I make use of, according to the Degree and Quality of their Evidence, to compleat and fill up the Vacuities of the main Draught, with Shadows of Conjectures and Probabilities; and what Conclusions I draw from that sort of Evidence, I always propound as uncertain and only probable; leaving every one at his own Liberty, either to judge them so, or to give (if they please) better Guesses; preserving always a just and strict Regard of holding due Proportions and Measures between Causes and Effects, and Effects and Causes, as they come in my way, which I ever reckon the main Concern of Hypothetical Discourses.

AND indeed I must confess I could never yet see a reason why in some Cases an Hypothetical Discourse or a Conjectural Way of accounting, when it is perform'd with Caution and due Regard to peculiar Circumstances, should not be as applicable to the HISTORY of Places and Actions, as 'tis allow'd to be to that of Nature; and that in some Cases it is so, I shall in a proper Place give some Reasons to evince, and to shew the no Incongruity of it to that purpose.

I own that this now offer'd to publick View, was at first only design'd for the Exercise of private THOUGHTS and the perusal of a few FRIENDS; and that it is at best, but a weak TESTIMONY of strong Desires of retrieving the almost lost Accounts and Antiquities of my Native COUNTRY, out of the deep Obscurities of Time and prevailing Oblivion; towards which, if my poor ENDEAVOURS can but contribute the smallest Mite, I have my AIM; and do wish that some abler Hand, better qualify'd for such a Performance, would undertake to give the World an ample satisfactory ACCOUNT, from the NATURE of THINGS, from RECORDS, TRADITIONS, remaining MONUMENTS, and from such other LIGHTS and EVIDENCES, as occur, of the Antiquities of
a *this*

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this ISLAND; which I find hath been effected in other Parts of the Nation, with no small Acceptance and Satisfaction.

THIS I shall yet further premise, that where I have been inclin'd to derive many Antient Names of THINGS, appertaining to RELIGION and other Antient USAGES, from the Primitive Hebrew Tongue, I would entreat the READER not to determine his Judgment in Prejudice thereunto, until he sees the Accounts I give, relating to that Matter, in my REMARKS on the Comparative Table towards the End of the BOOK, where I hope he will upon Perusal find good Grounds for what I did, and therein to his Doubts, if any he has, a reasonable Satisfaction.

AS to the Origin of NATIONS, and many Things depending on it, it is very presumptive that the antientest MEMOIRS of Things, the Sacred excepted, were at first but what was built on this Foundation, viz. on INFERENCES and CONJECTURES; yet when recorded and transmitted to POSTERITY, their Credit advanced as they grew in Age, and they soon came to be what they call'd Authentick HISTORIES; as if being Recorded had been a sufficient Pledge of their Authority, and the best Title to TRUTH and CERTAINTY, and a further reasoning into Things, never after to be attempted; whereas upon a just Consideration of this Affair, it will (I presume) appear, that it is the best Service and a Justice done to HISTORY to have its Foundations well ascertain'd; and where they are not, no AGE is too late, by all the Means and Helps that REASON and NATURE can afford, to endeavour their being so, which is the Aim of these ESSAYS; and where those Means will appear to be earlier and clearer than suspected RECORDS, I hope the READER will be more just and candid than to despise and reject them; the Reasons whereof shall be more fully explain'd in the Introduction to the Second ESSAY.

TO conclude, Whatever is offer'd to the PUBLICK of this Kind, must undergo Variety of Censures: Every one there has a Right to judge,

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judge, though few the Ability to judge rightly. Criticism is an undefined Thing, under no settled RULE, often govern'd by Prejudice or Passion, by Humour or Fancy, which makes it very frequent, that what is agreeable to one Taste, is displeasing to another. To please ALL is impossible, to have Faults is unavoidable.

—— vitiis nemo sine nascitur: optimus ille est,
Qui minimis urgetur.—— Hor. Lib. I. Sat. 3.

TO have no Errors is a Privilege above the Condition of Humanity; under it, Happiest is he, who has fewest of them.



O B S E R.

PREFACE

It is, though few the ability to judge rightly. Criticism is an un-
faded, and no longer a passing fancy, but a permanent and
lasting power. It is the power of the intellect, and it is the power of the
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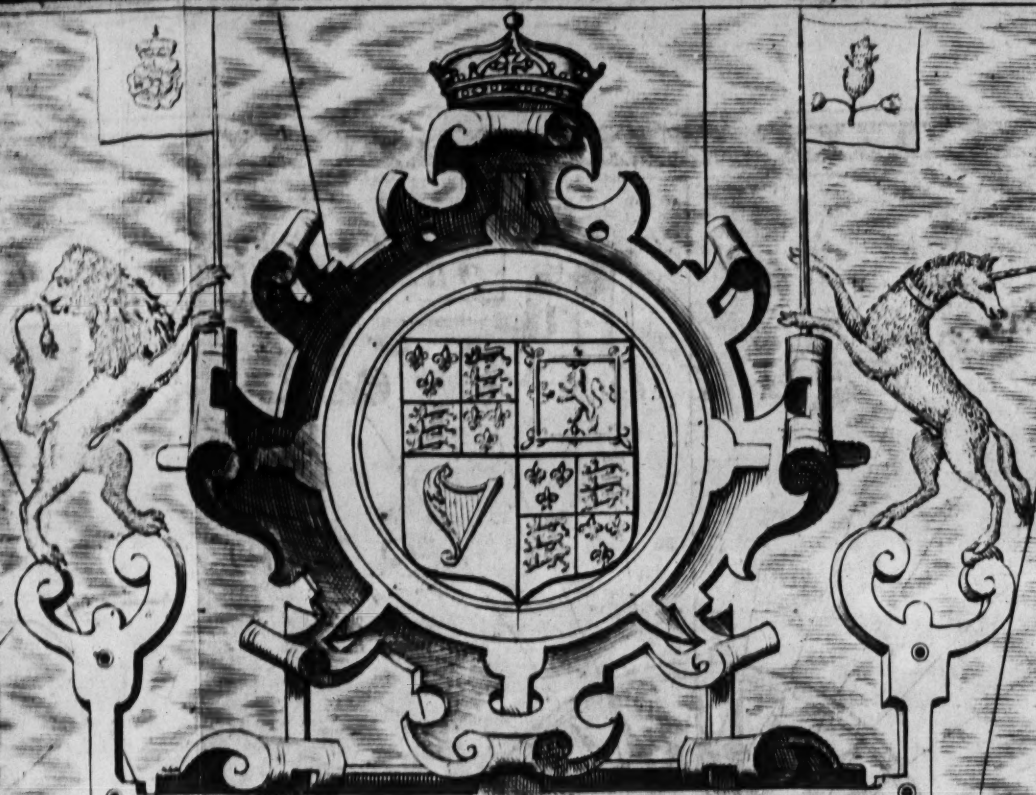
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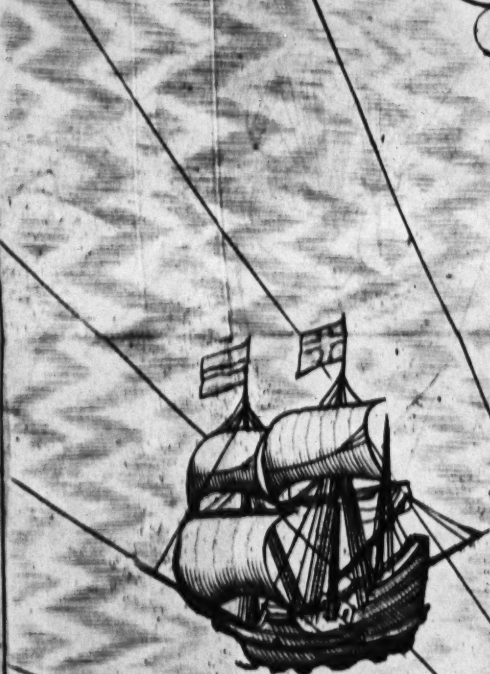
PAge 20. Line 23. read [*Iffelwyr.*] p. 32. l. 8. a Full-Point just before [*Analogy.*] p. 74. l. 22. and in many Places read [*Camden.*] p. 80. l. 19. and in many Places read [*Suetonius Paulinus.*] p. 82. l. penult. dele [*or*] p. 85. l. 34. r. [*Maŵr-gad.*] p. 107. l. 33. dele the first [*in*] p. 117. l. 27. r. [*Cumbrian Prince.*] p. 140. l. 13. r. [*if he did not him- self go there.*] p. 167. l. 5. r. [*Publicius.*] p. 169. — r. [*Conan Meriadog — King of Armorica.*] p. 171. l. 7. for *is* r. [*as*] p. 189. l. — r. [*Llandegvan, &c. Circa An. 450.*] p. 230. Marginal Note, l. 2. r. [*Hearz*] for *Heaps.* p. 245. l. 10. r. [*Roll-rich.*] p. 258. l. 27. r. [*were*] for *more.* p. 276. l. 2. a Full-Point after the fifth word. p. 279. l. 30. r. [*Baw or Bibaw*] to Come. p. 286. l. 19. r. [*Scenew.*] p. 321. l. 12. for *Jafong* r. [*Jafong.*] p. 324. l. 26. for *Llowyd* r. *Llowydd.*] p. 331. l. 13. r. [*Argò.*] p. 337. l. 7. for *Tawod* r. [*Tyawod.*] p. 347. l. ult. Col. 2. add [*It is said that the three first Burgesſes were return'd for Newborough.*] p. 360. l. 2. r. [*Llan-Badrick in the Prince's Gift.*] p. 361. l. 9. r. [*William Hill, D. D. Evan Lloyd, M. A. Thomas Caſar, D. D.*] between *Edmond Griffith, M. A. and John Kenrick, M. A.* p. 365. l. 20. r. [*Robert Morgan, D. D.*] p. 267. l. 13. on the word * *Pictiſh*, add as a Marginal-Note, as follows, viz. * *The Cumbrian and Stradclwyd Britains, by Vicinity of Place, having much Communication with the Pictiſh Nation, which for a long Time had ruled in the Eaſt-parts of Scotland, might and probably did borrow and incorporate a great many words of the Pictiſh Tongue with their own; of which words not a few might be interſperſed in the ſaid Epicedia; for Iriſh they are not. And tho' I am well aware that Authors of good Note have affirm'd, that that Nation and that Language have been quite abolish'd and loſt; Yet, I think, it cannot with any good reaſon be made to appear, that a Language once flouriſhing in a Kingdom, as this did, without utter Extirpation of the People that uſed it, can totally ceaſe and periſh, which I take to be naturally impoſſible. Languages in one and the ſame Country not ending, but degenerating and dwindling into Alterations and variety of Dialects and ways of ſpeaking. Neither is it unlikely that theſe noted Lines found by Mr. Lhwyd on the Margins of the Cambridge Juvenius, by him mention'd, might be of the ſame Stamp, viz. another Specimen of the Picto-Cumbrian Dialect. See Archæol. Brit. p. 221.*

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ANGLESEY
Antiently called MONA. Described 1680



THE IRISH



Performed by John Speed, and are to be sold by
Thomas Baggett in Fleetstreet, and Richard
Chiswell in S. Pauls Churchyard.



BEAUMARIS

- A The Castell
- B Castell street
- C Wexham street
- D Water Gate
- E Wall street
- F Rotten Row
- G Clay pit lane
- H Free Schole
- I Market House
- K Britons mills
- L Britons Hill
- M The Friery

A SCALE OF PASES



Christop: Villiers
E. of Anglesey



Arthur Annesley E

PART OF ANGLA VAN SHYRE



THE SCALE OF ENGLISH MILES.

Jodocus Hondius Celavit
Anno Domini 1630

I

OBSERVATIONS
ON THE
ANTIQUITIES
OF THE
Island of *ANGLESEY*.

The First ESSAY.



ANGLESEY, antiently called *MONA*, is an Island seated in a temperate Air, enliven'd by a benign Sun, and enrich'd with a good and bountiful Soil: But to account for its primary and natural Origination, I must beg leave, from the consideration of so small a spot of ground, to make some re-search into the Original State of Things, and lay down the *Physical* immediate Causes of all Islands in general; which I shall endeavour to unfold by these Propositions following, and then establish a particular Conclusion relating to this Island.

S E C T. I.

Of ISLANDS in general.



FIRST, The Creation of this Terrestrial Globe, both by the Word of GOD, and the Light of Nature, seems to suppose two distinct Consistencies in the inferiour Chaos, viz. *Earth* and *Water*, at first commix'd and huddled together in one formless Blend or Fluid, till the Almighty Spirit moving upon the Face of that Deep or Fluid, put the distinct Parts thereof to exert and actuate their peculiar Tendencies and Gravitation;
B which

which Parts so moved and agitated by the Creator's Hand, and then pursuing the Mechanical Tracks of Motion, at length formed and brought forth these Separations, which the Holy Scriptures call the gathering together of the Waters, and the appearing of the dry Land.

SECONDLY, Then it follows, that the gross and heavy Particles of the arid or dry Earth, the Sediment of that Fluid, by that Mechanical Law of Motion which it was obliged to pursue, gravitating and sinking lowermost, by closing and uniting together, compress'd and squeez'd out the more thin and fluid ones, or watry Particles; the former, by their firm tenacity, knitting together in one solid, but uneven and channel'd Round; and the latter more light and voluble ones, seeking also the Center of Gravity, but being born off by the dense Orb, flow'd about, and by filling up the Depths and Bottoms of the Earth's uneven and channel'd Surface, left the protuberant and more elevated Tracts thereof to be habitable Land, and the depressed and lower Regions, cover'd with these Waters, to be that which is called Sea or Ocean.

THIRDLY, Now also, this watry Heap, being held up by the indissoluble Density of the Earth, and being every where of its own Nature a ponderous lubrick Fluid, and as a Consequent of that, of the like distance from every part of its Superficies to the Center of Gravity; I say, this watry Heap must therefore necessarily keep up in all Parallels of the *Terraqueous Globe* to a constant exact *Altitude*, and that Arch or Altitude being (as is said) every where æquidistant from the Central Point, it will hence necessarily follow, that the Universal Surface of the Water, consider'd in its intire and spreading Bulk, must be exactly Globous, as when Lines of equal length are drawn from one Point or Center, their Ends must necessarily terminate in a perfect Circle.

FOURTHLY, This has been the approved and establish'd *Theorem* of the Rotundity of the *Terraqueous Globe*, but is now of late indeed somewhat shock'd by the new Notion of the *Sphæroidal* Figure of the Earth, and consequently of the incumbent Fluid, which is the *Hypothesis* of *Hugenius*, *Sir Isaac Newton*, *Dr. Burnett*, and others: But as to the stress of my Argument, *viz.* that there must be allow'd a given Arch, or Altitude of the watry Surface from the common Center, always constant and certain, in respect to the central Point, that *Hypothesis* affects it not; it may indeed a little alter the form, but not the force of that Reason; for supposing the *Sphæroidalness* (whether oblate or oblong it matters not in this case) of the *Terraqueous Globe*, to be unde-

undeniably demonstrated (which as yet is not) by these Persons; and that the diurnal *Rotation* of the Earth and Water about their common *Axis*, should in some part contract, and in another part dilate the *Convex* Surface of the Globe, somewhat out of an exact Sphærical Roundness, yet this *Rotation* being always determinate and uniform, the *Arch*, or Surface of the Fluid, though it be not exactly Sphærical, yet as a Sphæroid, it must keep to a constant exact *Altitude*, that is, it must have a Distance from the Surface to the Center, always equal to it self in every particular Parallel, which in effect amounts to the same thing, as if it were perfectly Globous.

AND therefore from these *Propositions* it is plainly demonstrable, that the cavernous and furrow'd Parts or Regions of the earthy Surface, which lay beneath this determined *Arch* or *Altitude*, the flowing Element (wanting proper Bounds) if it finds a way, irresistibly breaks in and covers; I say, if it finds a way, for there may be some Depressions of the earthy Surface, occasion'd perhaps by Earthquakes, or other Accidents, which are even below that *Altitude*, and yet remain dry, because the Sea may be either artificially bank'd and kept out, or naturally defended from flowing in; but it is rarely that any continues long so, without an Inlet open'd by Nature's own Hand, that is, gulph'd or furrow'd at the Original Formation of the Earth, or forced and broke open by the impetuous Assaultings of this furious Element, to run in and possess its own Limits.

OF this latter Particular, *Geography* supplies us with some Instances, namely, that of *Gibraltar*, where that narrow Gap (whether naturally or adventitiously so, is uncertain) lets in that whole *Mediterranean* Sea, to all that Tract it now possesses, and unites it to the Ocean.

THUS we find the whole Globe to be but one Heap of Earth and Water, lodged and settled within their appointed Limits: And tho' upon this same Globe, the largest Tracts of Earth, because somewhere surrounded, may be called Islands; yet those lesser Circuits of Land, those smaller Wens and Protuberances of the solid Round, are more properly so called, to distinguish them from the greater, which are more fitly called Continents, as *England* from *Europe*, *Anglesey* from *England*, &c.

ON these grounds therefore I conceive this Fret, or Channel of *Mænai*, that divides the Isle of *Anglesey* from the adjacent Continent, and makes it an Island, to have been originally (at least the greatest part of it) beneath that *Arch* or Global Point before demonstrated; and consequently the great Fluid or running Bulk of Water, finding access at both ends of it to flow in, made it in the beginning, or soon after, an Island environ'd by the Sea.

S E C T. II.

Of the River MÆNAI, and whether Anglesey was originally divided by it from the other Continent.

I WILL not affirm that this spot of Ground was an Island from the Creation; for 'tis hugely probable that the Universal Deluge has made great and remarkable Alterations on the Face of the Globe, raising some Places, which have been Sea, unto dry Land, and depressing other Places that were Land beneath the Irruptions of that liquid Element, made them Seas: Yet it is not altogether unlikely, that there was for some space of Time, after the Divulsions of the Deluge, an Arm of Land, joining the Country of *Anglesey* to that of *Carnarvon-shire*. If any such at any Time was, it must have been near *Porthaeth-hwy*, at which Place indeed, there are to be seen a Trace of small Rocks, jetting out in a Line, and crossing the Channel in that Place, with other great splinters of Rocks fallen and tumbled down in the bottom of the Channel, which appear there as if the Sea had consumed and eaten away the Soil, in which they had been originally fixed, leaving the Rocks bare and rugged; and the Stones and broken slivers of the Rocks in the bottom, fallen and tumbled one upon another.

FROM the hollows and cavernous Inter spaces of some of these fallen and broken Rocks, the Sea for an hour or two at the beginning of Flood (two Currents being separated by a Rock, conjoining and strongly clashing in that Place) violently boils and throws up, making it for that Time a very dangerous Passage, and giving it the Name of *Pwll-Cerifs*, I conceive, as being the lowest Stream or Current, (*Cer-issa*) there being (as I said) a divided Current in that Place.

BUT if there was a small *Isthmus*, or ridge of Land blocking the Current in that Place, as indeed those Rocks there do seem to have been the Natural Foundation, supporting an Arm of Land extending there, for some space, from one Land to the other; if such there was, yet the Sea, with its unruly Surges daily coming up at both sides of it, in an uninterrupted Channel, soon eat away the soft ouzy Soil that landed and made up the Intervals of those Rocks, and by its repeated Irruptions and frequent Overflowings, quite consumed it in a short Time; and forced a Passage to become one continued Channel, from one end to the other.

IT

IT may be affirmed very well, that this Fret, or River of *Mænai*, to this mention'd middle Place, is the Original Work of Nature, or a great Crack or Scissure in the internal *Strata* of the Earth, at what Time soever that happen'd; and tho' this Channel might become one entire dividing Arm of Sea between those two Lands, in a few Years after the Flood, yet it may in no wise be granted to be then near so broad and so deep as now it is; for we must allow the Force and Agitation of Storms, the Flux and Reflux of Tides, to have beaten and wash'd upon, worn and sunk away, a great deal of the soft and earthy Banks on each side of it; and the bottom also to have been consum'd and hollow'd by the Sea's sharp Acrimonious Quality, so that it must be now much deeper and wider than at first we can imagine it to have been.

TO this also we may add the quarrying and carrying off of Stones from the rocky Banks of it, to the building of many Publick and Private *Ædifices*; which ease of digging, and the conveniency of Water-Carriage did invite Men unto, and which did not a little enlarge and widen the Boundaries of it: And whoever does but observe and take exact Notice of the Natural Descents and Declivities of some Grounds on each side of it, and withal takes a proportional Estimate of what was torn and wasted away, of the Banks, from the lower part now of those Descents, to the Surface of the Water, supposing (as it is very reasonable so to do) those Descents to have been Equal and Uniform to the Brink of the Channel, will find reason to think, this Channel at the beginning to have been very narrow, and in some places perhaps not very deep.

I have observ'd on some Coasts along this River's side, long Rows of big Stones, lying in a Line one by another, many Yards below the now full Sea-Mark, as if they had been antiently *Terfynau*, Fences or Boundaries between the Land and Shore; and in some Places you may observe another Series of such Stones running parallel to the lowermost Row, and lying between it and the Land, as if that likewise in some Ages after, had been made Boundary; of which I can give no other Reason, than that the lowermost Row was the first and antientest Boundary, fix'd on a deep earthy Soil, which the Sea undermining and perpetually consuming and washing away, the Stones fixed thereon sunk by degrees lower and lower, one Row after another, till they became as we now find them; and there is little Doubt but that such Walls, or Rows of Stones as lye now, as present Boundaries between Sea and Land, on deep earthy Soils, future Ages will behold also, like others fallen and tumbled, sunk and covered under Water.

AND

AND as the Depredation of the Sea, upon soft yielding earthy Shores, on the Island's side of this Channel, has undermined, sunk and swallowed some Quantities of Land; so the scouring off and throwing up of the small Stones and Pebbles, from those ravish'd Banks, into great Beds of Beach, on such Places and Jetts as most oppose the direct Current and Undulation of the Water along the Channel, has gain'd some, and barr'd it up from swallowing of more, as may be observ'd, *First*, At *Abermenai*, where a form'd Bank of Beach extends from *Twyn Ceinwen* to the Ferry; and being broke there by the Channel, reaches on the other side to *Dinas Dinllow*, as a Peer, or Bulwark to *Dinllow-Marsh*; *Secondly*, At *Pwll y Fwch*, by *Porthamel*, where a Bank of Beach has hemm'd in and recovered a large Field from the Sea; *Thirdly*, At *Moel y Don*, the *Penrhyn*, where the Ferry-Boat rides, seems to have been antiently an Island, at least at full Sea, where a Bank of Beach to the S.W. and an accumulated Bed of Sand at the back of the Beach, has now fill'd up the Interval, and made it one continued Point of Land; and, *Lastly*, Near *Beaumares*, to the other *Ostium* of the Channel, the Point call'd *Osmond's Air*, and the Green by the Town, are but a meer Collection of small Pebbles, landed there by the undulating tempestuous Force of the Sea; tho' between those two Beaches, a considerable Piece of Land, was, in lieu of what it stored up there, ravish'd and consumed away by the insulting Element, to

* See
PLATE I. the very Walls of the Town.*

Fig. 1.

NOW, as to these Inundations and Demolishings of the Sea, that have happen'd here, as well as in many other Places, they are not to be ascribed to any Elevation or Rising higher of the watry Body, in one Age than in another, but rather to some accidental Depression of the Earth in some Places; but chiefly and most frequently to this Depredation of the Sea, upon a lax dissolvable Soil, which it incessantly tears and consumes, without resistance; but as to the Elevation of the Sea in some Ages above others, which some fancy, it has no Foundation in ordinary Nature (as to the Approaches and Attraction of Comets, if there are such Things to be granted, they are Extraordinary, and therefore not to be urged as any Proof) I say, it has no Foundation in Nature; for the Sea (excepting its daily and monthly Swellings, which yet make no Variation in the whole Bulk) makes of it self, as far as it extends and continues fluid, one round and globous Surface, and what it depredates of the Earth in one part, it throws up into another; and therefore, without addition of new Matter, which is naturally impossible, this Body of Water, in the aggregate Bulk of it, is incapable of augmenting or diminishing the given *Arch* and determined Altitude of it. As to local *Deluges*, concerning which, History is not to be discredited,

credited, they may be very well accounted for another way, as proceeding from great unusual Rains and Land-Floods, and other particular Causes.

BUT that of the Universal *Deluge*, if it be objected as an Instance of such an Augmentation, is of no force in this Particular; for that was *Divine* and *Miraculous*; and as it did not depend upon, so it cannot be accounted for, and explicated from, the known Power and Operation of any Natural Principles.

THIS being premised, I may now proceed to conclude, that this Channel of *Mænai*, tho' at first narrow and fitted only to discharge and carry off the many fresh Brooks that fall into it, might in a long continuance of Time, with the constant Motion of the Water, wearing and consuming its earthy Banks and Bottoms, become as broad and as deep as now it is; and undoubtedly, where the Shores are flat and earthy, soft and yielding, as they are in many Places, the Sea will daily enlarge its Encroachments, and pursue Opposition, where it gives ground, till it meets with unpassable Resistance: For altho' the Almighty has assign'd to this liquid Element its Bounds, over which *ordinarily* it shall not pass, yet when these Bounds drill and moulder away, it will inevitably break in and lean upon others, its very *Nature* obliging it, as to seek its Bounds, so to rest no where without them.

NOW it being in my way to explicate some Things, that will occur in this Discourse, by that great *Phænomenon*, the *Deluge*, I am obliged before I can build any Conclusions upon it, to prove the Universality of it, and consequently that it was not only *here*, in the Place I undertake to account for, but equally round the Globe, which some would very strenuously deny; contending, that a Topical One sufficiently answers the Ends of that Divine Judgment; to prove this, I shall only use this one Demonstration, which I hope will clear the Point, or at least give Strength to what I shall assert in the next Section, in relation to this Island.

IT is agreed by all, that the Earth and Water, as they constitute one Globe, have one and the same *Center* of Gravity; and as a consequent of that, that the great Bulk of Water, however raised or depress'd, will naturally form it self into a Sphærical, or at least, into a Sphæroidal Superficies; it being a fluid Body, and having every where an equal *Tendency* to the common Center. Now, I say, if there be allowed (as some do) a *Local* Deluge, they must allow it to be such, as did actually over-top and cover all the Mountains of that Place where that Deluge happen'd, else it contradicts the express Words of *Moses*, and defeats the great Decree of drowning all Mankind, save those in the Ark: Now, if it be granted, that this *Local* Flood did by
some

some Cubits overflow the highest Mountains of *Asia* (as the Scripture says plainly it did) which are some of the most aspiring Mountains in the World, then it follows, that the Global *Arch*, or Circle of that elevated Water, kept the same Height and Distance from its Center, round the Globe; it being a lubrick Body, naturally flowing to all Declivities, and consequently must overflow all the Mountains of the Earth within that Circle; and therefore upon this granted Supposition, it must be Universal, or at least deeply cover these lower *Regions*, which is all I contend for.

S E C T. III.

Of the Original Form of this ISLAND, the Alterations which the Universal Deluge wrought on the Face and Borders of it, and other Accidents and Effects of that prodigious Mass of Water.

NOW it being no less than mathematically Evident, that *Noah's Flood* universally overflowed the Face of the Earth to a Height equal to the highest Mountains of *Asia*; and what Changes and Alterations that Overflowing must make on the Surface of the Globe, we have Natural Principles to afford us Evidence; so that it may well become a Question, Whether this Island was Sea or Land before that Universal *Cataclysm*? To which I answer, That altho' the Surface of it, be for the most part flat and not many Perches transcending the Ambient Sea; and that several are of Opinion, that many more elevated Regions than it were then under Water, and no other than the Bottoms of Seas; yet we may have strong Inducements to affirm, that this was never since the Creation under any, save that of the Flood; for as on the one hand we find no Symptoms of such a Submersion, no Indication of so long steeping under Water, and as a necessary Consequence of that, no Marine *Remains*, properly such, interspersed in our Inland-Soil; so on the other hand, we find in many Places of it, some Evidences of its being Land before the *Deluge*; we find great bulky Trees buried in Slutch and Mud, which in all likelihood the *Deluge* laid along, and found growing on or near the Places where we now find them; and if they grew near the Places where

where they are found, as there are many Signs they did, then there is no question but it was *Terra Firma* before that *Deluge*.

NOW it being supposed to be Land, and probably an Island before the Flood, it is impossible to determine what Addition, Diminution, and other Superficial Alterations it sustain'd under that mighty Pressure of Waters, during the Continuance of them; yet something may be said and rationally accounted for, in each of those Particulars: And therefore in the Explication of them, in order to design and lay down the Natural State and Constitution of this Island, I shall wave the ungrounded *Hypotheses* of our late *Theorists*, in relation to the *Deluge*, and the Consequences of it, and shall rather chuse to rely on more indubitate Certainties; that is, on the Divine Authority, and the visible Effects of Things; that there was a *Deluge*, and that it was Universal: And consequently, and in order to set forth the Natural Circumstances of this Island since that Epocha, I shall from the common and most undeniable Affections and Properties of that Mass of Waters, submerging and surrounding the Terrestrial Globe, assume such plain and easy Conclusions, as will be very Intelligible in themselves, and sufficiently responsible for those Phænomena that will fall under the Consideration of these premised Particulars, which I shall set down generally, in a few *Theorems*, explicating the Natural Effects of those Waters; and particularly in a few *Corollaries* necessarily resulting from those Causes, with respect to the Place I account for.

FIRST Therefore, whatever *Divinity* or *Philosophy* may warrant us to affirm of the prodigious rise and increase of these Waters, two or three Miles at least, above their present Level, we may well conceive, that the Weight and Force of so huge a heap of Water, so long pressing upon and soaking the whole Face of the Earth, being probably then not so much petrified as now it is, must needs loosen, dissolve and take asunder the soft earthy and clayey Mould and Surface of it, to a considerable Depth; and with its Weight and Pressure, lay flat and bear down all that grew on that broken dissever'd Soil.

ALL this may be concluded out of the Natural and Ordinary Effects of such a mighty weight of Water, waving and pressing on the soft and yielding Surface of the Globe; but besides, 'tis also hugely probable, that this prodigious Mass of Water was attended with extraordinary Commotions and Violences, which indeed is not only suitable to the Nature of the Thing, but also the Letter of the Text seems to point something of that unto us; *Moses* (it seems) not contenting himself with a word that might only express the Rise and Increase of that Water, but withal, to shew us there was more than that in the Matter, he

sets it forth with an Energy, *Vehamajim gabru meod meod*, Gen. vii. 19. viz. the Waters grew robust and violent more and more; the word *Gabar*, which he there makes use of, peculiarly implying a vast gigantick Strength, *Ceu Gigas aliquid prostertere*, as some Expositors comment upon it, to ravage and destroy all Things before it; now the more strong and violent the Rise and Increase of these Waters were, the more havoc they made, and the more they broke and dilacerated of the soft and yielding Surface of the Earth.

SECONDLY, The continuance and long stay of this heavy Mass of Water, so long pressing and penetrating the porous spongy Earth, (we must also allow) soaked, mollified, and dissolved the superficial Crust or Cover of it, in the more flat and level Places, to a very soft ouzy and fluid Consistence; and that too where it was not stony and rocky, to a Depth proportionable to the Weight and Duration of the incumbent Fluid; the which soft quaggy and much dissolved and loosen'd Surface of the Ground, so long steep'd and humectated, render'd it very apt and easy to be moved, broken and furrow'd, wherever the Motion, Weight and Currency of the Water, drove and press'd it: And we must also conceive that no small Proportions of the finest and most dissever'd Parts of the loosen'd Earth, being taken up and sustain'd in the swelling Fluid, made it to a considerable Height very thick, fæculent and muddy; and consequently in that Float of Things, the Trees of the lighter sort swimming aloft, and the heavier ones, either sticking in the *Quag*, or trailing in the Bottom.

HENCE it is that the earthy Mould falling off from the sides of the more erect and elevated Situations, left the more hard and petrified Portions thereof, as we now find, to be craggy precipitous Rocks; and when the outer Coat, or *Stratum*, which before, in all probability, covered those Heights, slid down into the adjacent Bottoms, a great deal of the more loose and crusty Parts of these Rocks, being then left naked and unsupported, disjointed, fell off and tumbled in many Places in great Splinters and Fragments, one upon another; as may be seen on the Verge and Borders of all Rocks and rocky Precipices: So that from hence it is mechanically Evident, that what was soft and earthy on the Hills and Mountains, by the Weight and Pressure of this Water sliding downwards, stuck in and filled, on the lower Grounds, all unevennesses and hollows; and what also on these lower Grounds was before uneven and rugged, by having their holes, their chaps and cranies filled up with the descending Silt and Fæculency, became more plain and level; insomuch, as what was thereby abraded and washed off
from

from the Hills and Eminencies, was by the tumbling of that Water, strew'd and levell'd on the Plains and Bottoms. *Eluvie mons est diductus in æquor.* Ovid. *Metam.* 15.

THIRDLT, In the fall and decrease of these Waters, when the higher Grounds and Hills began to appear, and the Almighty had order'd the outrageous Element to fall and couch within its own Limits, we have naturally to conceive, that as these Waters fell lower and lower to the lesser Hills, they descended still with greater and greater Violence and Impetuosity towards their Original Channel, especially where the Grounds were uneven and shelving; carrying along with them their muddy Filths and Floatings, making hideous *Eruptions* in their Passage, where they were any wise stopp'd and retarded, until they had lain all they carried along with them, in the lowest Bottoms, and reseatd and lodged themselves within their appointed Allotments.

SOME Idea of this we may form in our Minds, by conceiving the great and frequent *Excavations*, which extraordinary Land-Floods affect, when they run headlong over Grounds of a loose yielding Consistency.

THUS when with haste and precipitancy, through the great Gaps and Outlets of the earthy Surface, these recoiling Waters rolled and tumbled to their peculiar Channels, it is easily imaginable, how their impetuous Force and Violence, broke and furrowed the Universal Quag, or the dissolved and loosen'd Surface of the Earth, into great Gutts and Dingles; and that with such Windings and Turnings, as the Soil broke and yielded to the Force and Violence of those furious Eruptions, and as the Disposition of the rocky *Strata* of the Earth gave way unto them; throwing up and lodging here and there, in that Descent, in the depress'd Cavities and Receptacles, vast Proportions of Ouze, mix'd with Trees and other Rubbish, which afterwards condensed and grew up, in such Places, to be what we called Moors, Fens, Turberies, Dales and Meadow-Lands.

AND what also of this miry Sediment and *Eluvies*, as stuck not in the larger Bottoms to become Dales and Meadow-Lands, and in the lesser and deeper Cavities, to become Moors and Turberies, but overflow'd and trailed with this retiring Element to its own great Receptacle, the Ocean; we must likewise conceive, that vast and mighty Heaps of that *Eluvies* stuck and accumulated there, in the great Bays and *Ostiums*, where the Sea having recovered its wonted Motion, repelling and hoarding it up, and that muddy *Eluvies* having, after some Time, spent its Moisture and consolidated, it became in after Ages (as the

vast Plains of *Egypt*, a great part of the *Netherlands*, and some of our Marshes of *England*, &c.) the richest and most fertile Soils: These Plains being, in my Opinion, with better Appearance of Reason, to be referred to that great and mighty Deterration and *Eluvies* of the Universal *Deluge*, than as Mr. Ray and others would have it, to the Floods and Scourings of great Rivers, tho' somewhat may be alledg'd that way, of the Formation of such flat and level Lands, as are just in the *Ostiums*, or the Places where such Rivers discharge themselves into the Sea.

THESE general *Propositions* being thus far premised, and being in themselves unexceptionable, and but the ordinary and constant Results of Nature in these Circumstances, I shall now attempt to draw such *Corollaries* from them as will easily and intelligibly account for many *Phænomena* that will occur in the Consideration of the Original State and Appearance of this Island, both before and immediately after the Universal *Deluge*, or at least when it was inhabited.

NOW, if the Question were put, what was the Form of this Island, and what Figure it represented at that Time, I do confess it to be very hard to determine; but what shape soever it was then of, I have great Inducements to affirm, it was neither before nor immediately after the Flood, of the same *Form* and *Demensions* as now we find it.

FOR it is very probable, nay, almost demonstrable, that the Sea on the South-West side of this Island, before the *Deluge*, came up at many Places, in little Bays and Angles, very far into the Inland part of the Island, then perhaps representing the Figure, (*Plate I. Fig. 2.*) or somewhat like it. But now to reduce what I said, to a particular Application, I shall affirm from the foregoing Theorems.

FIRST, That the South-West indented side of this Island being a little lower and more depress'd in its Situation than the opposite one, that Declivity at the Ebbing of the *Deluge*, must needs bear down and carry with it, into those Bays and Angles on the South-West side, what the Weight and Pressure of the Waters eroded and broke off from the loosen'd Surface of it; and that, in that trailing and rowling down of the *Eluvies*, or dreggy Sediments of the retiring Fluid, some Proportions of that *Eluvies*, stuck here and there, both in the more extended Depressions, and formed our Flats and Meadow-Lands, and in the deeper Cavities, becoming our Moors and Turberies.

SECONDLY, In this Recession of the recoiling Waters, the Surface of the Island being somewhat flat and level, tho' a little shelving to the South-West side, we must imagine that great Proportions of that Water were stop'd, pent up, and as it were, Land-lock'd, in many Places;

fig. 1.

Pen main mawr

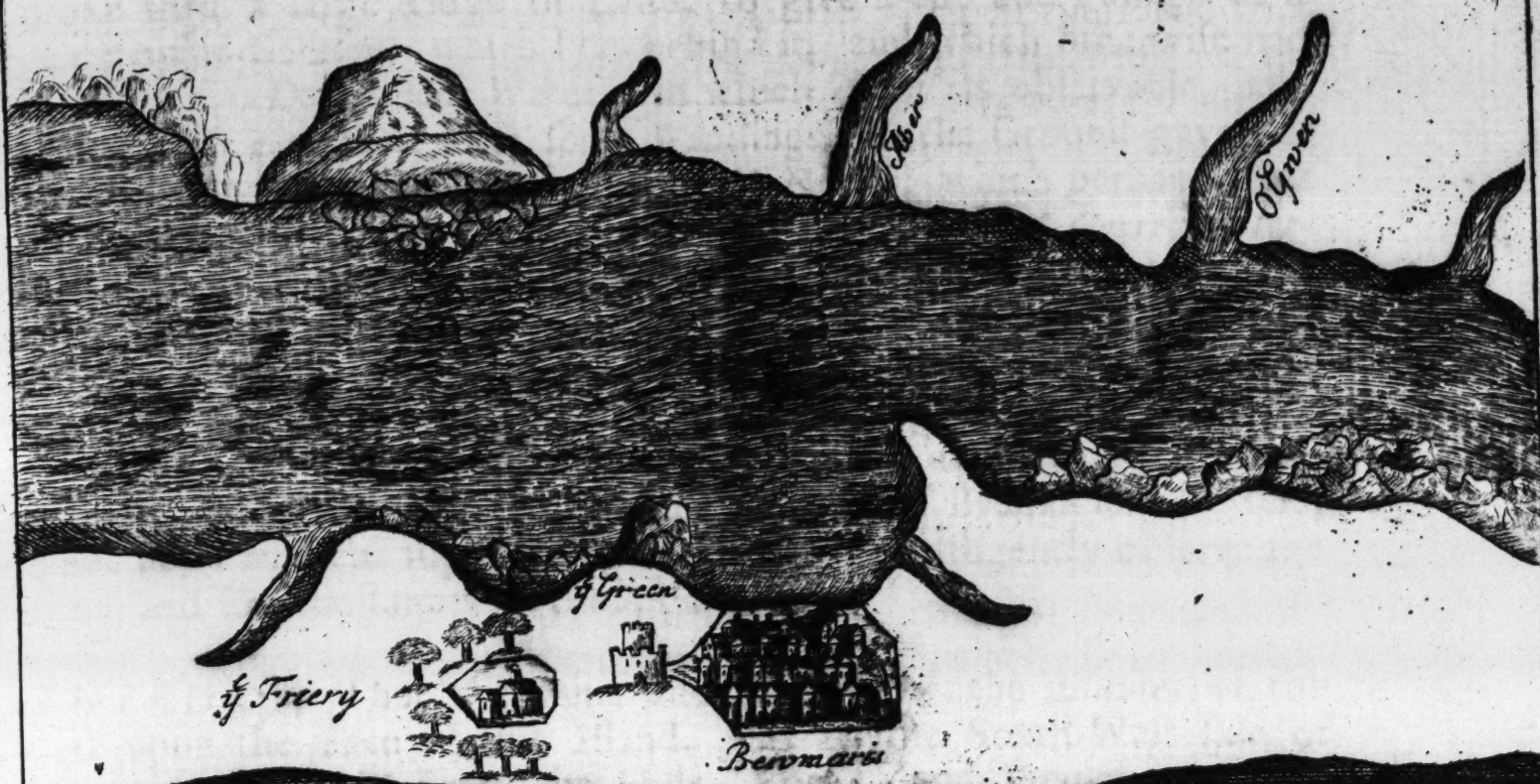
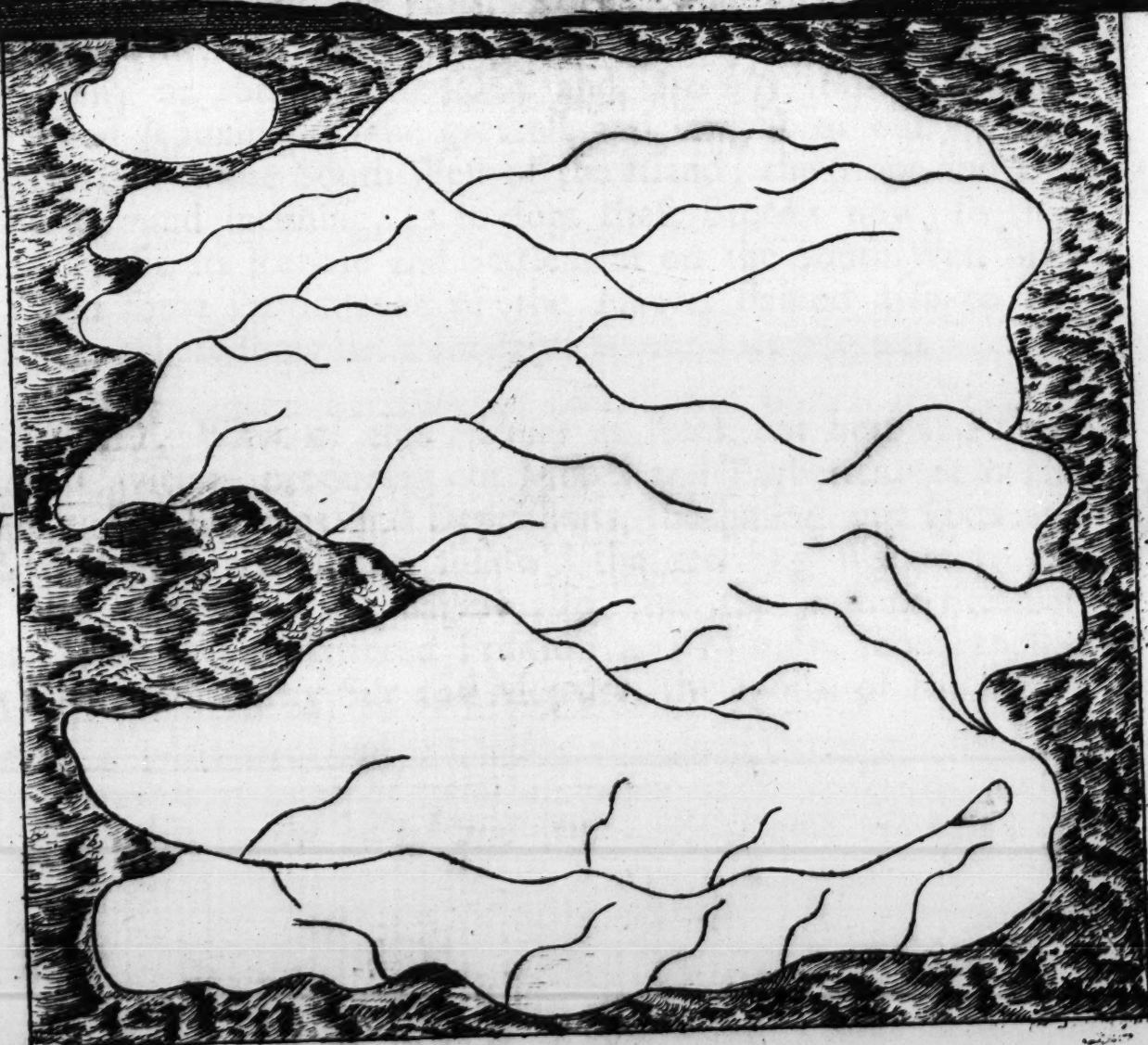
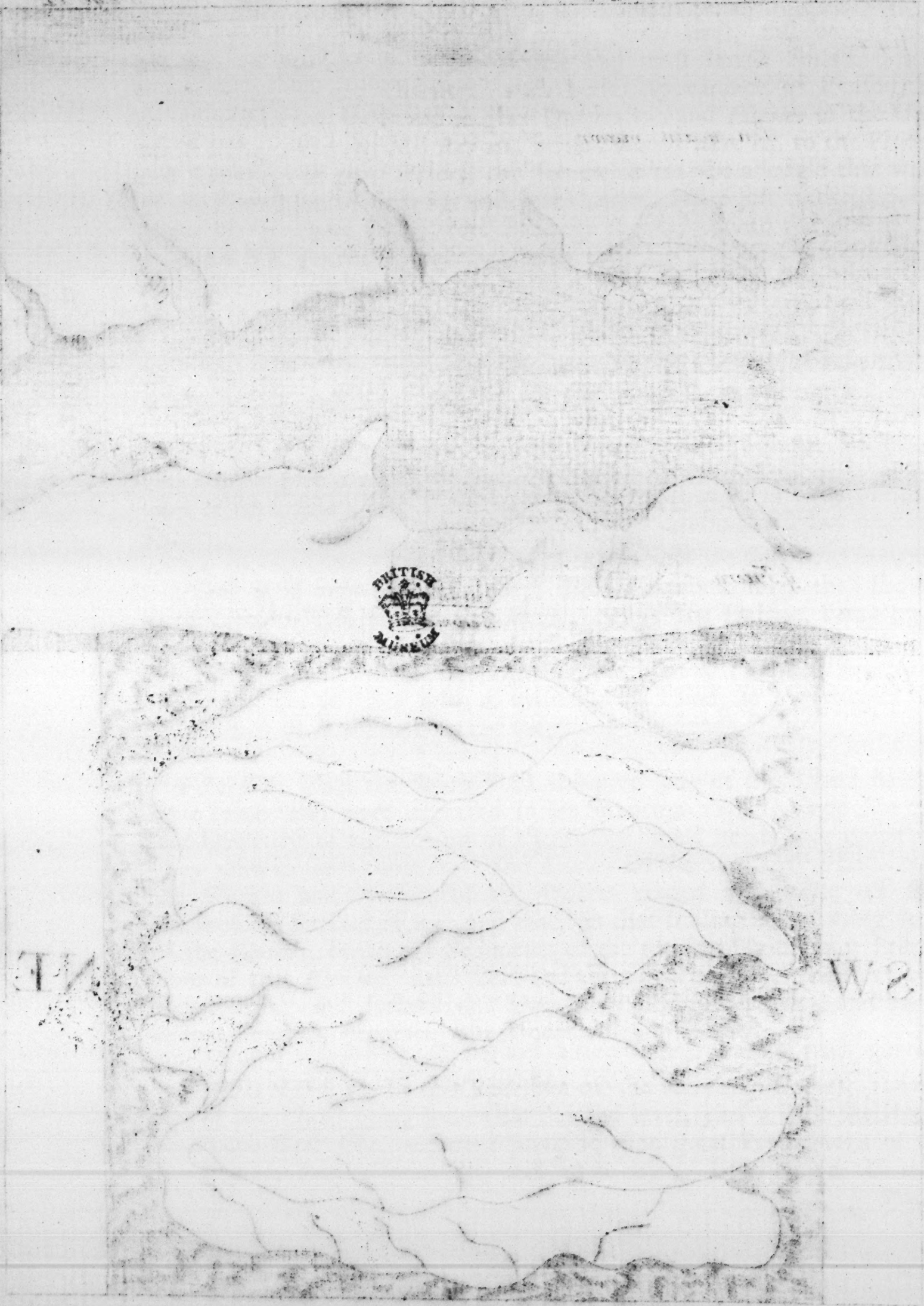


fig. 2.

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Places; 'till the Force, Weight, and Overflowings of it, tore and open'd it a Vent and Passage, thro' the soak'd and soften'd Ground from one Bottom to another; and those Vents and Irruptions, made our narrow Gullets, or *Nentydd*; of which that at *Llangefni* is a remarkable Instance, where a great Foss, or Gullet of considerable Length and Depth is broke thro' a large Ridge of Land, to give Vent and Passage to a large extended Bottom, which lyes behind it, and which otherwise had been all to this Day under Water; in which Place 'tis observable, how the impetuous Element, after some Windings, as the Ground gave, at last broke out its Passage thro' a Heap of Rocks, which perhaps from that perceived Effect, was and is to this Day, called * *Carreg y for-wyllt*: And I dare appeal to any Man's Observation, if ever they have seen any large extended Bottoms, without either a Natural Opening, or a forced Breach, and Passage, made by this rapid Element, to discharge and carry off what Collections of Water, may be otherwise conceiv'd to swell and stagnate in those Bottoms; and to attribute these Breaks and Excavations to the constant drilling of Brooks and Gutters, will not be so much as supposed by any, that shall diligently observe the Position and Circumstances of those Places.

THIRDLY, That the Bent and Sliding of the *Eluvies* of the *Deluge* upon the Face of this Island, was to the South-West side of it, is evident, *First*, From the Hills, Rocks, and Precipices of the North-East side, which are considerably higher and more elevated from the Sea, than any on the opposite side; and, *Secondly*, From the constant Course and Running of the greatest and longest of our Brooks from the North-East to the South-West of the Island; the Slope and Declivity of the Ground inclining, as it does these Brooks now, so that *Eluvies* then, to fix its Repose and Settlement on the South-West Borders of it; yet some Proportions of the *Eluvies* slanted also to the North-East side, where some little Descents favour'd its Motion.

FOURTHLY, What of this *Eluvies* as stuck not here and there in Holes and Cavities, producing our Moors and Turberies, or in the large and extended Bottoms and Depressions, becoming our Flats and Meadow-Lands, but trail'd and follow'd the receding Waters to the Shores of the Sea; we must imagine also, that that restless Element, having then recover'd its wonted Position and Motion, soon repelled and threw back that earthy Silt and Mixture, the spoils of the higher

* *The Eruption Rock.*

Grounds, and therewith filled up those Bays and Inlets of the Western side of the Island, forming there those Moors and Marshes which we now find at *Newborough, Malltraeth, Aberffraw, Trewin*, and in other lesser Angles of that cloven indented Side.

FIFTHLY, In this *Eluvies* and miry Floatings of the *Deluge*, thus carried down to the Sea, and thrown up again into those Bays and Inlets, we may suppose two sorts of Substances that had their different Place and Position in that settling Mass.

First, THE earthy Parts, by their Weight and more close Adhæſion, in that accumulated Mixture, *Statically* subsided and kept to the bottom, and made, next the Sea, a more loose and *quaggy, and, to the Landward, a more firm and compact Body of Sand: The Sea-Water at every Flood cribrating thro' that Seaward Portion of it, being probably very loose and pervious, repell'd and kept back the more slimy and ouzy part of the Mixture; which being so separated and driven back, after some settling conglutinated and harden'd there into a firm sandy Clay, as we generally find the under Soil of our Marshes to consist of.

Secondly, THE more light and voluble Portions of this *Eluvies*, being a Medley of all floating Substances, as Grass, Roots, Leaves, Trees, &c. possessing the upper part of the aggregate Mass, were by the Sea's Agitation driven yet furthest off to the Landward, and there settling, grew into a turfish Matter, or black spongy Peat, as is generally found behind our sandy Marshes in this and other Countries.

SIXTHLY, This last mention'd scurfy floating Part of the *Eluvies*, stuck ever uppermost in all the Places where it fix'd and settled; unless it happen'd in some Places, to be expos'd to, and cover'd with *Drifts* of Sands, hurried by Storms and Winds, which is the Reason that Peat and Turf, are not seldom dug up in some Sands and Marshes under a Layer of Sand; and sometimes in Inland Turberies they find a Layer of *Marle*, Clay, or Gravel, spread over that peaty fibrous Matter, which seems to happen either from some after Eruptions of the pent and stagnated *Fluid*, bursting and overflowing it with a new *Sediment*; or it may have come to pass from ordinary Floods, washing and carrying down the *Offals* of the higher Grounds, and strewing them upon these already form'd and grown Turberies: And hence those

* *Mall-traeth.*

streaks of Clay, Marle, and Gravel, &c. that are usually found in Peat and Turf, or the Layers of that stuff overspreading and lying upon them, are easily accountable for.

SEVENTHLY, In this peaty turfish Matter, we frequently and almost every where find Trees of all sizes, buried and lying along in the midst of it; and sometimes Trees of another Species than are usually growing near the Places they are found: These must be lodged there by the Inundation of the Universal Flood; for if they had been there cut down, or fallen of themselves, thereby forming the Peat and turfish Matter that now grows over them, as some would seem to object, they must have been all found lying on the *very* Ground and lowest Bottoms of those Peats, and not dispersed throughout the Substance of that Mass, as they are found to lye, some in deep Turberies several Yards above the Bottom, and some with their Roots uppermost, and in all Positions, and that too on our highest Mountains; which surely nothing but an Universal *Deluge* could effect, and leave them with the recoiling Waters one above another, according to their specific Gravities, dispers'd and buried in that Slutch and Mud, which stuck in these Cavities, and in after Ages constituted and formed those Peats and Turberies, wherein they are found.

THIS is what I find most consonant to the Works of *Nature*, of all our Flats and level Grounds, and consequently of the Original Formation of those Tracts of Land, or Marshes, that now fill up those Arms and Branches of Sea, which on the South-West side of this Island, I do suppose, to have at first run up a considerable Way into the Land, and is now firm Ground, making that side of the Island more straight and uniform, than originally it seems to have been.

NOW to prove what I affirm, that the Sea did verily and *re ipsa* come up at first, in those Bays and Inlets, which are now firm Land and Turberies, to the very Edge and Borders of the rising Grounds, on each side, and at the Ends of them, I shall offer these Instances.

FIRST, The Underground and lowermost Bottoms of those mention'd sandy Marshes, that is, the uppermost Coat of the true solid earthy Mould, or Soil, under those Plains, and that in some Places very far from the Sea, is found to be lower than the full Sea level, and consequently before the Sand and Slutch crowded in, and filled the Places, the Sea must naturally flow in, and cover, as I have before demonstrated.

SECONDLY,

SECONDLY, At *Mall-traeth-Marsh*, about the middle Place between the Sea and the farthest Inland-Points of it; and very near the Land, they find there by digging for Coals, a perfect Sea-shore, with all the Symptoms of it, as Pebbles, Shells, &c. under five or six Yards of pure Sand, as I have been credibly inform'd, by an intelligent Person concern'd in those *Coal Works*; and yet the Surface there is very little above the Level of the Sea, as appears by its frequent flowing up to that Place; and if the Channel was originally so deep there, so near the Shore of it, any one may proportionably conjecture, not only how deep the whole Bay was, but also how far the Sea flow'd up, to the adjacent rising Grounds towards *Keint* and *Kefenny*, two Brooks discharging themselves into that Marsh.

THIRDLY, At *Towyn Ceinwen*, near *Aber-Menai*, at a Place call'd now *Dwyran*, the very utmost Point to the Landward of that Bay, just where the River *Breint* goes to the Marsh, I have found that Place in some antient Records, call'd *Aber-Breint*, as if sometime the River made its Entrance into the Sea, which is now a Mile from it, at that Place; which tho' it might be an Argument rather, that that Bay was landed many Ages after the *Deluge*, because sometime seen, and then call'd, an *Aber*; yet it is a sufficient Evidence to shew, that once it was Sea to that very Place.

FURTHER, It is to be confess'd, that these mention'd Clefts and Interspaces on the South-West side of this Island, being thus fill'd with the Silt and *Fæces* of the *Deluge*, had also in after Ages considerable Additions of pure Sand thrown up by the Sea, and blown and scatter'd by the Winds, gradually strewing and covering the whole Surface of them; for it is demonstrably true, that the Sea by its incessant eating and wasting away the earthy yielding Shores it beats upon, quickly converts what it ravishes away of those Banks, into Sand and Slutch, which it throws up again and lodges in such Nooks and Angles as are most exposed to its Rage and Commotion; and likewise what of those Sands so discharged and thrown up on the Shore, as are light and voluble, the Winds, when these Sands are wholly dry, take away in vast *Drifts* and Showers, blow and disperse them over the whole Plains, thereby not only augmenting the Extension of those Flats and Levels, but also raising the Surface of them, especially near the Sea, where generally those Plains seem more advanced and higher, than towards the Inland Parts of them.

THE greatest Accumulation and Incroachment of these volatile Sands on the Borders of this Island, was about the South Angle of it, near *Aber-Menai*, at which Place the Sea threw up, and the Winds frequently blowing from that Quarter, drove vast Showers of these flying Sands, not only enlarging the sandy Plains, but covering also, with the *Drifts* of these Sands, a great Neck of Land call'd *Llanddwyn*, all over.

THESE prodigious Heaps of Sand so thrown up, which has totally ruin'd the Habitation of that Place, I conceive, the Sea in the manner I mention'd, took off from the Shores of *Carnarvon-shire*, from *Dinas Dinllo* all along to the farthest Point of *Llyn*, whence undoubtedly great Quantities of Land, especially from *Caer-Anrbawd* to the *Rivle*, were taken away by the Sea; and (as I said) the Winds frequently blowing from that Coast, forced the tumultuous Waves to discharge and unburthen themselves of those Spoils upon that Part of this Island that was directly opposite to those *Vastations* of the Sea on the other Shore, which was this *Llanddwyn*, tho' some Proportions of those Sands were in like manner also discharged and dispersed on the other Plains of *Aberfraw* and *Trewin*: Neither is it unreasonable to imagine that a great part of *Llyn* likewise towards the middle and the furthest end thereof, being generally pure Sand under the upper Soil or *Stratum*, was sometime cover'd with such Drifts of Sand from the Sea on the Southern side of it, we having some Memorials of a vast Tract of flat Land there called *Cantref Wailod*, all consum'd and eaten up by the incessant beating of the Sea upon it; and in all probability the Sand thereof being carried by the Waves on the Shore of it, and thence dispers'd by Storms and Wind over the Face of that Country, made it for some while a desolate Region, as now our *Llanddwyn* is, till that encroaching Stock of Sand was exhausted, and the Surface of the Land, after long settling, by the new growth of Vegetables, by plowing and manuring, and by the Operation of the Sun and Air and Rains upon it, was render'd habitable, and came at length by little and little to be converted to a good arable Soil and plentiful Pasturage, as now, for many Ages, it has been known to be.

THE two other sides of this Island (for it is something Triangular) have it seems undergone little or no Alterations either in Addition or Diminution to this Day; the North and North-East side of it, being for the greatest part Precipitous and Rocky, was liable to little Alteration.

AND the South-East Verge and Border of it, since the River *Mænai* had made out its Passage, in an uninterrupted Channel, from one End to another, is much the same as originally it may be presumed to be,

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only the Ground on which *Beaumares* stands, and from thence to *Penmon* being a deep earthy Soil, has suffer'd some Diminution, especially the Place where *Beaumares* stands; and what the Sea, by undermining and washing away of the marly Soils of that Shore, ravishes and sweeps away, it stores up and accumulates on the sandy Shelves on the other side.

AS to the Inland part of this Island, this Method of surveying Effects by their known and certain Causes, only warrants me to say, that as the great weight of those Waters of the Universal Deluge, levell'd a great deal of the uneven and rugged Face of it, leaving the Rocks bare and naked, and filling all the Chinks, Pits and Hollows of it, with the Earth that formerly clad and cover'd those Rocks; so also the great Pregnancy and Fertility, which the Soil had then acquir'd from the remaining Silts and Sliminess of the receding Water, quickly invigorated the Face of the Land to germinate and put up fresh and lovely Growths of Trees, Shrubs, and Vegetables of all sorts, whose Seeds lay dispers'd and cover'd in the blended Soil, it being in these Climates a little after *Autumn*, by the best Accounts, when the Flood began: And to confirm that the more, it is not unusual to take up Nuts from the Bottoms of Turf-Pits, with all the signs of perfect Ripeness upon them; which is a great and visible Argument of Providence; as it secur'd the Race of Animals, in an Artificial Ark, so it wisely contriv'd to preserve a Seminary, a new Succession of all the Kinds and Species of Vegetables, to refit and furnish the Earth, in the Natural Ruins of that stupendous *Catastrophe*.



S E C T. IV.

Of the first Inhabitants of this ISLAND: When, how, and by whom it was first Planted, and why call'd Mòn, or Mona.

ANTIQUITY recordeth, and the Consent of Nations celebrateth the Sons of *Japhet* to have been the first Planters of *Europe*; our commonly receiv'd Stories make our *Britain* to be peopled by these Men very soon after the Flood; but it is not easy to imagine how so large and remote a Territory should become thoroughly planted and peopled in so short a Time.

FOR tho' Eight Persons did then multiply in a small Time to an incredible Number; yet considering the great Distance of that Place from the middle Point or Center of Mankind's Progression, *viz. Armenia* or *Caucasus*; and the tedious Difficulties those People met with in extending their Colonies, thro' huge Desarts, and over dreadful Rocks and Mountains; and having two Seas to pass over, if they did not march about the *Euxine* and the *Palus Mæotis*, together with their continual Toil of hewing down the Woods, and hunting of Beasts; all the Land before them being one great continued Waste or Wilderness: All which they must have done (except passing round the *Euxine*) and in doing of which they must have consumed no small space of Time, before they could fix and establish themselves here a distinct settled Nation.

BUT probable it is (and * we have nothing but Probabilities and Conjectures to guide us in Things of that remoteness and obscurity) I say probable it is, that at what Time those People, who moved to the Westward, had extended their Colonies to the *Belgick* or *Gallick* Shores; thence taking a View of the great *Albion*, or Isle of *Britain*, they soon wafted over; and being enter'd into, and possess'd of that rich and spacious Land, their multiply'd Families, proceed on in the

* What Dr. Pezron relates from History concerns the Titan Conquests of these Countries, and not the first planting of them.

like manner, hewing and hunting, the Work of that Time, until they came to the End or utmost Corner of the Land, which on the Western side of it, was this Island I am accounting for; and therefore when these prime Colonizers came into it, and finding it the hindmost Island, or the utmost Corner of the Land that way, we may well presume that they might then properly call it *y Vôn ynys*, that is, the hindermost or furthestmost Island; or *y Vôn wlâd*, viz. the lowermost Country; *Bôn* being in the *British* Structure the Radical of *Môn*, and signifying in the antient *British*, as also in the *Irish*, as much as *Caudex* or *Pars inferior*, does in the Latin Tongue; neither is it unlikely that the Latin *Finis* (Labial Sounds being promiscuously pronounced in antient Times) might be owing to the same Derivation, but a little varied, that is, what we call *Vôn* or *Fôn*, the Latines call'd *Fîn* or *Finis*, as *Finis-Ter*, the utmost Cape or Point of *Spain*, the same with * *Tîr-Môn* in signification.

THAT the respective Site and Position of this Island gave it first that Name, will appear the more probable, for that it is undeniably apparent that the antient *Celts* or *Britains* did frequently denominate themselves, or were by others denominated, from the Situation of their Territories, and such other comparative Respects; for what were the *Cattiuchlani*, and *Dobuni*, so named in *Roman* Authors, but the upper and lower Inhabitants of that part of *Britain*, where these resided? What the *Ordovices* and *Silures*, but *gwŷr ar Dhyvi* and *Iffelwys*, viz. the Men inhabiting above *Dyvi*, and the Men below it, or towards the Sea; which is still in our Dialect reckon'd lowest or lowermost?

AND we may have this further to observe, that as *Kyn* or *Cyn* in the most antient *British* Tongue (and is still retain'd in the *Irish*) betokens *Head* properly, as † *Cynwy*, *Cynvelyn*; *Head-River* and *Yellow-Head*; and improperly, or metaphorically, *First* or *Foremost*, as *Cyntav*, first; *Cyn*, before, &c. And in the same manner is *Bôn*, properly taken in that Language, for *Tail*, *Stump*, *Butt-end*; but improperly for *last* or *lowermost*: So we may take notice that those Regions or Countries in this Isle of *Britain* which border on, and lye next to the Continent-Land (and which Countries were probably first inhabited, as having the shortest Cut to come into them from the Main Continent) do seem to have antiently retain'd the sound *Kyn* in the Composition of their Names, as betokening *first* or *foremost*, yet distinguish'd by their respective Sites and Positions: Thus we have

* *Tîr-Môn*, i. e. *Ultima Terra*, by the antient Poets call'd *Ultima Thule*, which *Statius* takes to be a *British* Isle.

† *Tal Kyn*, *Forehead*.

Kyn, or * *Cynta*, by the Romans call'd *Cantium*, by us *Kent*: A little sideways of that we have *Uch-Kyn*, i. e. *Icenorum Regio* by the Romans, now *Norfolk* and *Suffolk*; and beyond that down towards the North is *Obri-Cyn*, or *Obrigantum*, *Brigantium Regio* by the Romans, and these, with Submission, I take to have been the First, the Upper, and Further *Kents*, or Lands which were first arriv'd unto and inhabited, they all lying along opposite to the *Gallick* and *Belgick* Shores.

AND as these Countries, being the most Eastern Parts of the Isle of *Britain*, and next to the main Continent, were originally, as it seems to me, called by Names importing First or Foremost; so it may seem very agreeable from the then manner of imposing Names, and the allowable rudeness of Expression at that Time, to call this Lowest, Utmost, and one of the most Western Provinces of the *Britains*, in respect of those first inhabited Countries, *y Vôn-Wlâd*, or *Gwyr ym Môn y wlâd*: On which account I take it, that not only this Isle of *Mona*, was so called in respect of its Site and Position; but for more Confirmation of this Conjecture, one may trace the sound *Môn* in many other corners of this and other Countries, where we may presume the ancient *Celtæ* to have arriv'd; as if the first Inhabitants of these Western Regions, called those furthest Points or Ends of Land, *Môn* or *Bôn*, which put a stop to their Progression: So we find *Cornwal* call'd by the Romans † *Danmonium*, and the furthest Point of it, is to this day, call'd *Pen-von-laz*, or *Wlâd*; the Isle of *Man*, *Moneda*; and in *Ireland*, the furthest part of it to the West, is called *Momonía*, or *Mown*; and so likewise is one of the *Orchades*, the furthest Isles of *Scotland*, call'd *Po-*

* From { *Cynta*,
 Uchcynta,
 Obricynta, } come { *Cyniaid*,
 Uchcyniaid,
 Obricyniaid, } i. e. the first Inhabitants.

Express'd by the Romans, { *Cantij*,
 Ikeni or *Iceni*,
 Brigantes.

I well know that the last of these, i. e. the *Brigantes* have an Historical Account and Derivation passable enough in good Writers, neither do I oppose it; but this Observation naturally occurring, I could not but lay hold on it, and as such, offer it to the Reader; yet considering that the Names of Places, and consequently of People denominated from them, often continue, from the first imposing of them through many Generations among the same People, and in the same Language, how far and wide soever those People may have spread their Colonies, it is not unreasonable to ascribe this, in Consort with the other two, to that Origin, the Distinction arising from the Relation the two last have to *Kent*, or *Cynta*, i. e. the first and greatest Landing-Place of the whole Island.

† Some read it *Danmonium*, from the British *Dyfnant*, which is *Devonshire*; but the *von-laz*, or *wlad*, at the Land's end makes it probable that *Danmonium* is the true word for *Cornwal*, and *Dumno-* *nium* for *Devonshire*, or *Dyfnaint*; both these Names occurring in the Roman Geography. The Cornish pronounce and write d as a z. *Pen-von-laz* with them, is *Pen-von-lad* with us.

mona;

mona; nay, three of the biggest Rivers in the furthest end of *Spain* and indeed of all the Western World, seem to have in their Name at this day some resemblance of a *Celtish* Origin, two whereof have apparently this sound, *viz. Lisbon, Monda*; and the third, to shew their Extraction, is called *Douro*, from the *Celtish Dwr*; the *Celtiberians* having antiently inhabited that part of *Spain*.

NOW these antient Names agreeable with the Propriety of Things, being thus taken and settled, it opens a way, not only to account for the Nomination of this Isle of *Mona*, but also it may serve to confirm what is generally conceived as most coherent and natural in this Particular, *viz. that Islands were first arrived unto and inhabited in those parts of them, which come to, and border nearest to other adjacent Islands or Continents.* This is what I take to be sufficient to offer in order to account for this Island's antient Name *Mona*, and present *Môn*: For if it deserves to be granted, that *Cantium, Brigantium,* and *Icenorum Regio*, may have relation to the *Celtique*, or antient *British* word *Kyn*, as it betokens *First* or *Foremost*, 'tis I think, but fair to conclude, that the *Furthest* and *Utmost* Places of the Land should be called by Names importing *Bôn* and *Môn*; they being Correlatives, must mutually plead for and prove one another.

S E C T. V.

Of the first Planting of this ISLAND, of the Manner of Peopling it, and of the Appropriating the divided Parts of it unto particular Properties and Possessions.

THESE the said Progeny of *Japhet*, having once wafted and passed over the *Gallick* and *Belgick* Streights, and in great Numbers coloniz'd our fruitful *Albion* in the Eastern and Southern Parts of it, it is I think natural to suppose, that as the Numbers of these Men multiply'd and increas'd, so likewise a necessity of enlarging their Bounds, and a Vagrant Curiosity, might be well conceiv'd to stimulate and push them on to make farther Search and Enquiry, to find out the utmost End and Borders of that rich and spacious Land.

THE

THE huge stupendous Mountains, intermix'd with dreadful amazing Dens on the Western side (now *Wales*) discourag'd not these bold Adventurers from accomplishing of that Discovery; the restless unbounded Desires of those who attempted Westerly to find an End or Utmost, and to possess new Acquests, 'tis natural to imagine, carried them thro' all Difficulties and Dangers, till at last they pass'd over that great Chain or Ridge of Mountains which crosses that Angle of Land from Sea to Sea, and unto which, by the Interposition of a small Arm of Sea, call'd by them perhaps (*Mainau*) or narrow Water, now *Mæne*, this Island is situated.

THIS great Ledge of Mountains, their Heights and Summits being capp'd with Snow, for the most part of the Year, they might then or soon after, call *Eiryri* in their Language, as 'tis said that others call'd those between *France* and *Italy*, *Albos* or *Alpes*, as being the usual Repositories of that Meteor.

FROM the lofty sides of these Hills, taking a wide and boundless View of the Western Seas, there expos'd before them, they could soon descry a narrow Fret or Channel to sever and divide them from another Region, which seem'd unto them more flat and level, but overspread with tall and stately Wood; and concluding it in all Probability a more rich and fruitful Soil than that they stood on; that Consideration, together with the grateful Prospect it yielded them, will be easily confess'd very prevailing and natural to give them strong Inducements and Invitation to descend and seek out the narrowest Passage and shortest Cut over, unto that sever'd and divided Land.

WHICH shortest and narrowest Passage appearing to them about the middle of that interposing Channel, where an Arm of small Rocks, on the Island's side elbowing out, makes it narrower in that Place than in any other: That being observed, these Men, 'tis most probable, repaired thither, and in their *Wicker-Corrachs*, or other Expedients of that Time, waisted over to take their premier Possession of this *Vôn wlâd*, or utmost Land, on which, by their first footing, was seal'd unto them the best Claim, Right and Title.

NOW such of these Men, as came not at first over, but repair'd and follow'd after, we may very well conceive, sought also and enquir'd for the *Porth*, or Passage they before them had gone over (shall I venture to add?) by the Name of *Porth-aeth-hwy*; they are three very antient original words, but 'tis certain the Place is called so to this day, *i. e.* the Passage which some before had pass'd over.

I will not say that *Portus Itius*, or *Iccius* near *Calis* in *Normandy*, was antiently called so on the like account, that is, from the first coming over of People into *Britain* at that Place; yet 'tis manifest that some
such

such Name as this it had in the *Gaulish* or *British* Language, perhaps *Porth-eitha*, if *Itius* be the word, viz. the utmost Passage: For 'tis certain that *Cæsar*, who first mentions them by that Name, only latinized the antient *Gaulish* or *British* Names, he found among us, and leaves us to seek their *Etymons*, not in the *Roman*, but in our own Language.

BUT that this Place, I here mention, was called *Porth-aeth-hwy*, from some most noted and remarkable Entrance into the Island, (and what more remarkable than that of the first Planters?) I think is not improbable, for 'tis certain, that the very Region, or part of the Island adjoining it has been very antiently called *Tyndaeth-hwy*, that is, the Part or Territory they came into, (* *Tyn* or *Tain* sometime so signifying;) both Names referring to some fam'd Passage in the different Terms of (*a quo* & *ad quem*) as any one that is versant in the *Welsh* Structure, will readily grant; and to deduce it from *Aithwy*, as a Proper or an Appellative Name, we cannot; for so the Region, or Land adjoining, would have been called *Tyn-Aithwy*, which it never was; but to let that pass.

THESE Prime Invaders having got on Land, 'tis easy to imagine, their first Attempt was to top the little neighbouring Hills, and from those rising Grounds beholding the Land before them, one continued Grove, on either hand so dark and dismal, that they could not chuse (supposing it an Island) but call it *Tyns Dowyll*, the *Shady Island*: This *British* Name it had of old, and might give hints to the *Θέας* of the *Greeks*, and the *Thule* of the *Romans*, which yet might well enough be this Isle of *Mona*, ultima *Thule*, i. e. *T Vôn Dowyll*, taking *Bôn* or *Vôn* for Furthest, and *Thoule* or † *Thule* for *Towyll*: Notwithstanding that later Geographers mistook another for it, when further Islands than it were discovered.

NOW supposing these Men to have planted themselves on the tops of these little Hills and rising Grounds, 'tis next to be imagin'd that a cautelous Regard and Consideration of their own Welfare and Safety obliged them to (*Dynessu*) to approach and keep close together on the Brows and Summits of those hilly Grounds, building them little Holds and Fences of Stone and other Materials that were found readiest

* From Tany spreading, so Tain, Tania a Region, as *Britania*, *Aquitania*, { *Mauri-*
and
Lusi- } tania.

† Statius took Thule to be a British Isle, as appears by this Passage of his, viz.

Cærus haud aliter cum dimicat incola Thules,
Agmina falcifero circumvenit acta *Covino*.

at hand, to secure and accommodate themselves, during their stay there; it being perhaps dangerous to descend in haste to the neighbouring Valleys, which were then, as in all other uninhabited Countries, the Range of wild and ravenous Beasts: As the antient Names of some Places bordering on those Hillocks seem to attest, as (a) *Cors y Wyber*, (b) *Cors y Bleiddie*, (c) *Bod-lew*, (d) *Llâs-lew*, &c. And these primary Holds and Fences on those commanding Grounds, from their *Dinesu*, from Mens associating and bandying together, they might properly call *Dines* or *Dinas*; as the *Latines* called *Civitas à Coeundo* on the like reason; and very many of such Places, and two or three in the Place I mention, are called *Dinas* to this day.

THUS I presume the first Planters almost in every Country fought, for some while after their first Arrival, and it is recorded by Authors of great Antiquity that they did so, such topping Grounds and Eminencies; and where they found such, with conveniency of Stones and other Materials, they built them little Holds or Fences to dwell in, feeding themselves for the while upon slaughter'd wild Beasts, Roots and wild Fruits, and what else they could Cater from the adjacent Bottoms.

AND I have oft observed on such Grounds in many Places of this Island, and in other Countries, Clusters of little round and oval Foundations, whose very Irregularities speak their Antiquity; and particularly on the very Hills I now mention, near *Porthaethwy* there are prodigious Plenty of them; especially two Places, seeming the most principal and eminent, retain (as I said) the Name of *Dinas* to this day. And this last Particular, I must confess, is an Argument to me, sufficiently demonstrating, that the first Inhabitants of this Island, not only landed near these Hills, but also dwelt and associated themselves upon them for some considerable Time, at least while they were clearing and unwooding the adjacent Borders: For indeed, I think it may be easily determin'd, that nothing but want of better, may be conceived could induce any People to chuse their living on such barren, bleak, unfertile

(a) *Cors y Wyber*, i. e. *The Serpents Den*. (b) *Cors y Bleiddie*, i. e. *The Wolves Den*. (c) *Bod-lew*, i. e. *The Lions Den*. (d) *Llâs-lew*, i. e. *The Place where a Lion was killed, which the word Llâs or Llâdd imports*. If it be objected that Lions did not breed in these Countries, I answer, that it does not at all follow, because they breed not at this Time here, that they did not then; for nothing hinder'd that Prince of Beasts from coming and propagating here as well as in other Countries, as we find (by their Bones) that Elephants once did; but as to the Lions, their mischievous Voracity and Destructiveness of Men and Beasts, engaged the first People to make a total Destruction of them in these Countries where fewer of them were, than was possible to do in other Parts of the World, where vast Wildernesses and uninhabited Desarts continued their Race, and made it impracticable utterly to destroy them.

Grounds : And the very Make and Figure, and other Circumstances of these rude mishapen Holds (as much as may be gather'd of what now appears of them) seem to indicate, that they were the retreating Places of those first People, when they began the Work of clearing and opening the Country : And their sorry unfortify'd Slightness seems also to shew they were rather Fences against Beasts than Men.

FROM these Holds and rocky Fences we may also very reasonably imagine, when the Men had once open'd and clear'd the neighbouring Borders, and having slaughter'd and tam'd Multitudes of their wild Inhabitants, they descended in distinct Tribes and Families (*Tylwythe*) to assume their Dividends, first to Bound, then to Improve and Cultivate ; which sort of Bounds (or *Terfyne*) running great Lengths and Compasses, are in many Places to this day visible.

AND having sent Abroad the more strong and able of them, to cut down and destroy the Wood, and to clear the Country, it is probable these Men so sent and employ'd, pitch'd upon and chose up and down, the openest Air and clearest Grounds, which were the more moist and shrubby Lands, now our Heath and * *Rhosydd*, on account of several Advantages, to live and abide upon, while they were clearing and reducing the dryer and better Grounds, for their future use and Service.

ON these shrubby Heaths, or *Rhosydd* then, as they proceeded on with their Axes and Mattocks, in felling down the cumbersome Crop, which the Earth then every where bare, they pitch'd their little Tents and Cabbins, raising thereon, here and there, little oval Banks of Earth, rim'ring them with Boughs of Trees ('tis like) and covering them with Sods and Parings of that tough Soil, Reeds or the like, to lodge them at Nights, and to safe-guard their Necessaries, while they continued their Work of clearing the Ground, and fitting it for a more orderly and regular Habitation. The antientest Memoirs of *Ireland* do give a like Account (and is indeed but what was Natural enough) of the first Work of some of the Prime Rulers of that Country, in destroying the Wood and reducing the Wildernesses thereof into habitable Plains, which, to shew the Agreement of their Primitive Language with the *British*, they called *Moy's*, or *Mech's*, as we do the like, *Maes*, to this day.

THIS manner of living in Tents and Cabbins is warranted by Divine and Human Records, to have been the antientest Practice of Man-

* *Rhôs*, Rus with the Latines, i. e. Habitable Lands.

kind in extending their Colonies; very Necessity obliging those People then, as Custom does some to this day, to chuse and use such moveable Abodes; which 'tis probable these first People here persevered in, until (and no longer than) their Labour and Industry had provided 'em a more agreeable settled Habitation.

THAT what I say now may not appear to be a vain groundless Surmise, tho' the Custom of other Nations, and the then Necessity of the thing may be some Evidence towards it, there are to this day visible upon our Heaths and *Rhosydd* the Marks and Footsteps of those Booths and Cabbins, in those oval and circular Trenches, which are seen in great Plenty dispersed here and there on such Grounds. No one can well deny them to have been little Dwellings and Houses, and their being only on those barren heathy Grounds, is some Argument that they were so used before the better Grounds were reduced and cultivated: And that such Marks and Tokens of them, as we find, might well remain undefac'd on such Grounds from that Time to this Day, is not, I think, difficult to imagine, because these barren heathy Grounds, on which these little Trenches are, have generally their *Glebe*, or upper Mould and Surface, of claiely, firm, unwastable Texture, not to be worn and flatted with Rains and Weather; and are also generally so barren and despicable, that the Plough and Spade cannot be suspected to have had ever any thing to do with them.

'TIS true, they are called *Cyttie'r Gwyddelod*, viz. the *Irish* Mens Cottages; but that must be a vulgar Error, if by *Gwyddelod* be meant the Inhabitants of *Ireland*, who never inhabited this Island, so as to leave any Remains of their *Creates* and Cottages behind them: For those *Irish* that are said to rob and pillage this Island, seldom staid long in it; and if they had, they cannot well be supposed to leave those Marks behind them, having found here good Houses to lodge themselves in, for the Time they stay'd, and were in no need of using that *Irish* Custom, where they could not fail of being better provided. But if by *Gwyddelod* be meant the *Aborigines*, the first Inhabitants, (as it is not unlikely it may, for the two words that make up that Name are purely *British*, viz. * *Gwydd* and *Hela*) i. e. Wood-Rangers, which was

* *Gwydd-helod*, Sylvestres Homines.] The Propriety of that British Appellative is so very agreeable, that if a Colony of Britains were at this Time in some Parts of America, the original Natives of the Place, who live there by ranging and hunting in the Woods, could be called by no fitter Name than *Gwydd-helod* (i. e. Wood-Hunters) by them, *Gwydd* being the antient British Name for Wood, as *Hela* is for Hunting; and *od* being the Plural Termination of many British words, especially of living Things, as *Cathod*, *Llewod*, *Llwynogod*, &c. it is therefore the most natural Etymology of the Name that I can imagine, laying aside the Gaithelic Story, which who will may believe.

perhaps the common Appellative of the *Aborigines*, lost with us, and retain'd only on the *Irish*, the Objection falls, and the Instance confirms the Conjecture, that they are the Remains of the first Planters Habitations, while they were destroying the Woods, and cultivating the Country.

NOW on the whole Matter; it being thus supposed that these Original Planters, after they had descended in their Tribes and *Llwythau*, from their upland Holds, and dispersed themselves over the Country, led a moveable Life in their Rural Huts and Cabbins, while they continued improving and bounding their particular Allotments; I say, that being supposed, 'tis I think but very reasonable to imagine, that when these People had accomplish'd their Works, and effected their Improvements, they no longer continued moveable and vagrant, but began to fix and establish their *Dwellings* in the most chosen and convenient Place of the Colony; which being then become a standing and permanent Building, it was very proper to call it *Bôd*, that is, a fixed and settled Being, or way of living, as this very antient word *Bôd* ever imports; and for distinction-sake among themselves, with the Addition perhaps of the Founder's Name, as *Bôd-Eon*, *Bôd-Ewryd*, *Bôd-Edern*, Names very antient and barbarous, or of some Accident, as *Bôd-Cylched*, *Bôd-Tchen*, *Bôd-Vilog*, &c.

THESE *Bôds* being, it seems, the chiefest and principal Mansions of every particular Colony, as those Colonies increased and multiplied into lesser and subdivided Families; so they were, 'tis natural to think, oblig'd to (*Tyr-rhanny*) to assign to each of those Subdivisions their peculiar Lots and Portions of Land to manure and husband: And these Rulers and principal Assigners in each Colony, they might properly enough call, from that Act of Sharing and Apportioning of Lands, * *Tyr-Rhan-wyr*; and shall I venture to deduce the *Τύραννοι* of the *Greeks*, and *Tyranni* of the *Latines* from this Origin? *Greece* and *Italy* being Countries these People came into before they arrived here, the word naturally leans on this Etymology.

NOW these smaller Portions or Parcels of Land assign'd and canton'd out in this manner, to each lesser Household in the *Bôd* or Colony, might very properly, from the Particularity of such Assignments be called *Tyr ef*, or *Tref*, that is, such a one's Land; as we find the same sort of Assignments amongst the antient *Saxons* called *Hamlets*, from *Ham*, signifying in the antient *Saxon* Language, Dwelling, and Let, setting forth or assigning; importing the very same thing, as several dif-

* Hence *Teyrn* and *Teyrnas*, *Michdeyrn*, i. e. *Kings* and *Monarchs*.

ferent Nations in many of their Fundamental Constitutions do often agree.

SO also, when these inferior Owners of such allotted Portions of Land, so assign'd to them by their Heads and Chiefs, had enclosed a spot of it for their own Defence and Commodity of dwelling; that small Enclosure, whether of Wood or Stone, they might call *Caer* from the *Celtish* or old *British* word *Cau*, and that perhaps from the *Hebrew* word *Gaiaph*, to fence and enclose, which (with Submission) I rather take to be its true *Etymon* than *Kir* or *Kiriah*, a Wall or City; tho' afterwards I confess in some Ages following, when Towns and Cities were built, the word *Caer* with us, and *Kiriah* with them, came to be transfer'd, and generally attributed and apply'd to those greater and stronger Holds and Defences; yet with us some of those smaller Entrenchments retain'd the Name of *Caer* and keep it to this day, with the usual addition of the Founder's Name, as *Caer-Elem*, *Caer-Eneon*, or of some Accident, as *Caer-dhy*, *Caer-nen*.

AND as the word *Caer*, in this primary original Denomination, related to *Tyr ef*, viz. such a one's Land, so I suppose it came to be called *Caer-tyr-ef*, or *Cartref*, that is, such a one's Home, or the Fort, Hold, or the inclosed Dwelling-House on such a Land. But now since good Laws and Constitutions are become the defensible Enclosures of every Man's House, the word *Cartref* or Home, has been promiscuously used, and apply'd to every particular Habitation or Dwelling.

AND the same way, it seems, the antient Inhabitants of *Ireland* took, when they enclosed about their principal Seats and Mansions (to shew another Congruity of Language as well as of Practice with us) to call such Places *Mhuir* or *Mur*, as we did, *Caer*, of the like Places: For both *Mur* and *Caer*, in the *British* Tongue, are words equally signifying an enclosed Place; for instance, in the City of *Tara*, in that Kingdom, they first call'd it, *Thea Mhuir* or *Mur*, i. e. the City of *Tea*, one of their Queens: And when their Druids had made it their chief Seat and Residence, by erecting therein a great School or College of Learning, *Anno* 927. before the Birth of Christ, as their * *Memoirs* have it,

* The Irish *Memoirs* are undoubtedly in many things of good Repute and Credit, supported by the many weighty Reasons given in Defence of them. That the Irish People had early Learning among them, such at least as related to Family-Histories, and the like, and that they made the best use of it, is not to be question'd. Their Druids having less of Power and Authority among the People, became thereby, as more tractable, so more obliging, and kinder to Posterity than the British Druids were, as will appear hereafter; who humorously bigotted in their way, by their haughty disdain of Letters and contempt of Writing, treasured all in their own Noddles, whereas the Irish Druids, less strict in the antient Rules of their Profession, scrupled not to Record in Writing, and thereby transmitted to succeeding Times the many Histories of their

it, they then began to call it *Mur-Ollavan*, i. e. *The City of the Learned*; as *Caer-Edris* with us, imports the very same thing; *Edris*, a Name attributed to *Henoch* for his great Knowledge in the Sciences of antient Times, being a Derivative of the original word *שׂרף* *Darash*, *Investigavit*, *perquisivit*, *studuit*, Arabicè, *doctus*, *eruditus*: In which respect, our *Caer-Edris* may equally with their *Mur-Ollavan*, and with as good Propriety, be called *The City of the Learned*; and perhaps was so, and more antient too, if our Druids, near whose principal Town it was seated, had been so just as to transmit to us an Account of it. This *Edris* or *Idris*, a Syro-Phœnician word, might very probably (Name and Thing) be from those Countries, together with some of the earliest Communications of Knowledge, brought and convey'd unto us, of which Name we find Remains yet, as *Bod-Edris*, *Cader-Edris*, &c. in other Places among us. Also their *Dun-Ollavan*, or *Dun-Lavan* was probably another College, where 'tis observable, that our *Dun* or *Dinas*, another antient word in the *British* Tongue, for City, is taken in by them into the Composition. I mention this here to shew the original Agreement between the antient *Irish* and the *Britains* in Custom and Language, greatly betokening their being at first, one and the same People, that is, the one a Colony of the other.

THIS is what naturally occurs to my Thoughts, of the original Divisions and Subdivisions of Lands, and of the Denomination of them, in our antient *British* Language; I insist not in the least on it, further than probable; who will, may reject it; and tho' I think the Names of *Bôd*, *Tref* and *Caer*, in that original Imposition might import one and the same thing, but in different respects and degrees of Subordination; that is, that every principal, divided, and subdivided Allotment or Tenure, in respect of its Mansion or Dwelling-Place, might be

their Monarchs and Princes, the Genealogies of their chief Tribes and Families, and other Occurrences of Note, many of which are to this Day, to be seen among them. All which Helps the Britains in a great measure wanted, by the inexcusable Pride and Folly of our British Druids, who superstitiously avoided that way of Communicating. But how learned and knowing soever they were in many Things, they buried all with them, to the exceeding Loss of Posterity, except what the Learned in other Nations took notice of, and left in their Account of them. This unhappy Temper of the British Druids has left our Nation so much in the dark, that during their Time, we have very little to depend on, but what the Names of Places, and other Footsteps of antient Things, will give us room to make the best use we can, of Guesses and Conjectures. But though our British Druids did religiously abstain from the use of Writing; yet it is not unlikely, but that our Bards and Genealogists were Men of greater Latitude, and took the liberty to Record in Writing, the Names and Descents, and some Accounts also, of our British Kings and Princes, for it is own'd by Cæsar himself that they had Letters among them, and that they sometimes used them, in their publick and private Affairs, though in things appertaining to Religion, they very strictly forbore the use of them, and communicated their Systems, ore tenus, in Rhythmical Odes and Verses to their Hearers.

called,

called, *Bôd*; in respect of its Defence and Enclosure, *Caer*; and in respect of the Lands annex'd and appropriated to it, *Tref*; yet in succeeding Ages, when the greater *Bods* came to be multiply'd and dwindled into Numbers of separate Households, and when some Entrenchments grew to the strength and bigness of Towns and Castles; then some of those minute and lesser Families, assumed the Name of *Bod*, and some retain'd the Name of *Tref*; but the Name of *Caer* was generally taken up by greater Forts, and afterwards apply'd unto Towns and Castles: Tho' I must confess some of our most antient Entrenchments that have been once considerable, are to this day frequently call'd *Caer*, sometimes with and sometimes without any addition to it.

HENCE the Names of * *Bôd* and *Tref* are very frequently to this day among us, and rarely *Caer*, except when apply'd to Towns and Cities or some noted Entrenchments. And I make no doubt, but such *English* Names of Places, as end in *Ham's*, *Bee's* and *Ton's*, as *Nottingham*, *Applebee*, and *Watlington*, and many more, are no other than these very *Bôds*, *Trefs* and *Caers*, express'd so in the *Saxon* Tongue: And I am inform'd that in all *Wales* and *Cornwal*, there are no Names of Places more common than these (except in *South-Wales* the name *Bôd*, which is not so frequent there) and whether so in *Armorica*, *Ireland*, and in the *Highlands*, or whether they have other antient Names of the same Signification, I yet want Information. And from these original Divisions and Distributions of Lands, we have now our Mannours, Townships and Hamlets.

* From this *Bôd* I conceive we have *Hayod*, *Cwmbod* or *Cwmwd*, and from thence *Cwmbodog* or *Cwmydog*, *Cymmodi* and *Cymmod*.



S E C T. VI.

Of the first Language spoke in this ISLE of Mona, and whether it be the same with the present Welsh.

TH E first beginnings of Nations having so little Footsteps in History, no wonder *That*, of this little spot of Earth, in so obscure a Corner, as to true Matter of Fact, be as *dark* as we can imagine then the Island: But in these inextricable Recesses of Antiquity, we must borrow other Lights to guide us thro', or content our selves to be without any. Analogy of antient Names and Words, a rational Coherence and Congruity of Things, and plain and natural Inferences and Deductions grounded thereon, are the best Authorities we can rely upon in this Subject, when more warrantable Relations and Records are altogether silent in the Matter.

W H A T Language it was that was first spoken in the Western Parts of *Europe*, is not easy to determine, neither doth Antiquity decide the Point: All that it affords us is, that the antientest Names in several Places in the Kingdom of *France*, and throughout the Isle of *Great-Britain*, are with the best Congruity of Sound, and Reason of the Thing, as our learned *Cambden* and the *French Bochart* have made appear in several Instances, resolved to our present *Welsh* and *British Etymons*; which must be an Argument that this Language at first gave them those Names, which Names (generally betokening the Nature, or some eminent Property of the Places or Things so named, as the first imposed Names, that were compounded of two or more Sounds expressing different Ideas, generally did) continued on them without any great Alteration to this day.

B U T whether this *Language* that bestow'd at first those Names upon them, made any long stay in those Regions so remote from us, wherein it has left some Marks and Footsteps of its once being there; or whether those first Nations and consequently the Original Languages, at the first peopling of the World after the *Universal Deluge*, like the Billows of the Sea, jostled and tumbled out one another, cannot indeed be certainly affirm'd, tho' on Consideration of the Passions of Human Nature such a Procedure may appear very probable; yet it looks true upon very good grounds, that that Language, which first came over to the Isle of *Albion* or *Great-Britain*, was the same that continued in it for many Ages

Ages after, and so consequently must be the first Language used and spoken in that part of it, the Isle of *Anglesey*.

THIS Language, call it *Celtish* or *British*, or what you will, was undoubtedly one of the primary vocal Modes and Expressions of Mankind, after *Babel's* Dispersion; and indeed to trace this Affair to the very Root, to speculate this Subject after the true and natural Idea of it, we must conceive all Languages since *Babel's* Confusion, to be meerly Artificial and Invented, excepting the Sacred *Hebrew*, which was inspired, or at least the Result of the Supernatural Knowledge of the first Man before the Fall, and communicated to his Posterity.

FOR tho' GOD had originally implanted in the very *Effence* of Man, the *Power* and Faculty of speaking, and communicating to others the inward Conceptions of their Minds, by certain audible Notes and Marks of Things; which Notes and Marks are made up of an infinite Variety of the Modulation of the *Voice*, and Turns of Pronunciation, which are Words; yet for all this, the Use and Exercise of this *Power*, as to the Modification of those Marks and choice of Words, to express their inward Ideas and Conceptions, is altogether Arbitrary and Elective, that is in short, altho' it be natural to speak, yet to speak this or that Tongue or Language, is plainly Artificial and Voluntary.

THIS being the very Case and Circumstance of all Mankind at that Time, when they were justly deprived of the Use and Memory of the first Universal Tongue, excepting the House and Family of *Heber*; their former radicated Habits, and acquired Acts of Locution, being by that condign Judgment taken away from them, to the very bare *Power* and *Faculty*; the case being so, I say, it was very reasonable to suppose, (the Happiness of Societies consisting in the mutual Assistance, and that in understanding one another) that the several Societies of those People, which departed from *Babel*, as they banded and associated themselves together, to replant and inhabit again the Face of the Earth, made it their first and chiefest Business to put in act, and exercise that *Power* and *Faculty* of speaking, which only was left unto them; by the Exercise and Practice of which *Power* they might frame and excogitate Words, to carry out and communicate their Thoughts and Apprehensions to each other, as the Importance and Exigencies of their various Affairs called upon them to do.

Utilitas expressit Nomina Rerum. Lucret.

IN that Work and Labour of making new Ways and Forms of expressing their Thoughts to one another (their former Modes of Utterance

rance being for a Time rather * *Confounded* than quite Obliterated in that miraculous *Stupor*) they could not chuse, having their other Senses (except the Memory which seem'd to have been grievously subverted) left to them entire and inviolate, but hit now and then, in cloathing their Notions with new Sounds, upon some Rags and Pieces of their old and ruin'd Language; from the Relicks and Ruins of which, the primitive Tongues borrow'd and built their different and various Structures and Compositions. Whence it is that most of the antient Languages of the World, have more or less in them, according as they more or less degenerated from their antient Forms, Words that are *Hebrew*, or very little alter'd from it.

THUS the Nations of the Earth, as they divided themselves into separate Communities and Plantations, so each of these falling upon a distinct Set of Words, improved their Stock, and cultivated in a short Time, their rude gross unshapen Forms of Speech, by a constant daily Practice, unto various and distinct Languages.

AND so that Language which diffus'd it self into this Western Part of *Europe*, and arriv'd into the Isle of *Great-Britain*, and at last crept into this Corner of it, the Isle of *Mona*, being one of those primary Tongues, we cannot but conceive it at its first coming here, very poor and barren, as all other Tongues then of the same Rise and Progress generally were; for in those Circumstances of a vagrant, loose, unsettled Life, as the Notions of People were flat and vulgar, busied only (it seems) about obvious Rusticities, and the more urgent Concerns of Life; so also we must imagine their Expressions to have been very much contracted and scanty, rude and barbarous, consisting for the most part perhaps in a gross heap of Monosyllables, and a few general Words, and compound Names of Things.

BUT when these People had in this Isle of *Britain* as in other Places of the World, fixed and settled themselves here and there in several Plantations and Colonies, and when Ease and Opportunity by enlarging the Object of their Knowledge, had made them more speculative and thoughtful, they soon began to cultivate and augment their Way and Manner of speaking, by daily inventing and adding new Words, by

* The Scripture says, that GOD confounded the first Tongue, Gen. xi. 9. we may note, the word *Confound*, Balal in the Original, properly implies Disorder and Confusion; and therefore GOD in that act, did not form any new Languages, as some imagine, but destroy'd and confounded the old, leaving Mankind from their innate Power of speaking, to frame new ones, as they banded together into several Societies and Governments; which is an easy and natural Account of that Procedure, without receding to Miracles, and creating of new Languages instead of the old one.

polishing and compounding the old, as fresh and unwonted Occasions offer'd and presented themselves, and as the Overtures of Affairs stirr'd and quicken'd their Imaginations, to give Life and Vigour to the Performance.

AND this Improvement of Language might so far proceed, in the several Parts of one and the same Nation and People, as to run it self into very distinct *Idioms* and *Dialects*, according as the differences of Temper, and remoteness of Places gave occasion. And hence the mighty differences at this day in the Dialects of the *Sclavon*, *Teutonick*, and in our own antient *British* Tongue do proceed, and are most rightly accountable for.

NOW the Language of the first Inhabitants of the Isle of *Anglesey*, tho' agreeing in Root and Substance with that of the rest of the Nation, as evidently appears by the antient common Appellations of Towns, of Mountains, of Rivers, and the like, throughout the whole Isle of *Britain*; yet the particular Improvement they made in the said Isle of *Anglesey* and in its neighbouring Borders, in enriching and polishing the Tongue, might so far differ from what other Improvements were made in the other Provinces of the Isle of *Britain*, as plainly to diversify their first and common Language unto unlike and different *Dialects*; as they were observed to be in the days of *Cæsar*; and yet every one of those *Idioms* and different Forms of speaking, arriving unto different degrees of Politure and Perfection, might in after Ages, as that of *Cæsar's* was, appear to Strangers, as several different Languages, as the *Welsh* and *Cornish*, *Highland-Scotch*, *Bretoon* and *Irish* now do; tho' all proceeding from one common Head or Fountain, viz. the antient *Celtish* or *British* Tongue; and as of late, the *Roman Latine* was the Mother of the *Italian*, *French* and *Spanish* Tongues; and each of these of their subdivided *Dialects*. Thus Languages from one common Root will naturally branch themselves into variety of Divisions and Improvements.

IN the Progress of this Improvement, some Languages went on by borrowing of strange and foreign Words, advantaged by their mutual Commerce and frequent Intermixtures with other Nations; and some others perhaps more out of Necessity than Choice, set up on their proper Stock and Furniture: Of which last sort I conceive the Language of the Isle of *Mona* and of its neighbouring Borders to be; and on that account may be concluded to be, the oldest and purest of all the *British Dialects*; because it being the furthest Western Point of the whole Region, the People of it must be presum'd to have had the least Commerce with Exotick Forms and Manners, and consequently the Language to be more free from the Taint of foreign Mixtures, than it was in the re-

moter Parts of the Nation, where its antient Purity must of necessity be expos'd to more frequent Novelties and Alterations.

AND as it appears by this reason, that the Speech and Idiom of this Island was the most pure and uncorrupted of all the *British* Dialects; so likewise it may seem to have been, in its due Ripeness and Perfection, the most copious and polite one of the whole Nation; the Isle of *Mona* being by warrantable Suffrage of Antiquity celebrated for one of the first and antientest Nurseries of the *British Druids*, from whom (no doubt) the profound mysterious Theorems of that learned Sect, flow'd in the choicest and most elaborate Language of the Time; and their Language here, being Vernacular, the vulgar Tongue of the Place, that very vulgar Tongue under the Influence and Correction of so great Masters of it, as these *Druids* may be presum'd to have been, must needs participate very much of the Copiousness and Clearness of these Fountains; and by doing so, expatiate and unfold it self in numerous variety of well chosen fitted Words, and (which is its Property, I may say its Excellency, to this day) in exact Significancy and Comprehensiveness of Expression.

NOW that the present *Welsh*, at this Time spoken in the Isle of *Anglesey* and her neighbouring Countries, is that very Language brought in by her first Inhabitants, enlarg'd and polish'd by the learned *Druids*, modulated and sweetned by the antient Bards, that no Poetry in the World is more Various and Artificial, and kept up and cultivated to this day, by the enamour'd Votaries of the *British* Muses, is evident principally from these two Reasons.

FIRST, There are very many antient *British* words which have no resemblance at all, no coherence in Sound and Signification with the words of any other Language in the World except the *Hebrew*, so as to be in any possibility of being derived from them, as far as could be yet perceiv'd; which evinces that this *British* Language is, in its radical Parts at least, plainly *Aboriginal*: No Footsteps of it any where appearing, but in those Places where 'tis allow'd the antient *Celtæ* for some while inhabited, or their *Gaulish* and *British* Offspring had sent their Colonies; for, if this Language of ours had come here, and had been derived from the Language of any other part of the World, its Spring and Origin might be traced out; and since it cannot be done, among any Nation or People, but within its own Territories, 'tis a sure Argument, that it wholly depends upon its National Origin and Foundation; and consequently that it is in Substance the Language of the first Planters of this *British* Isle and Nation, and therefore the First in this Isle *Mona*.

SECONDLY,

SECONDLY, If it does appear, that the same Nation continued in this Isle of *Mona*, in a constant uninterrupted Succession of People, from the first planting of it to this day; it follows that the same Language that these same People used and practised being so very good and expressive, as I have already shewn, must continue here as uninterruptedly as those People whose Language it was: No Reason being given, why, by what means, and in what Periods of Time, this same Language, the same People continuing, should be exterminated, or utterly cease and perish.

'TIS true, New People generally do introduce New Languages, or very much corrupt and alter the Old; but here we had no such thing; there are no Records, no Authentick Marks of Antiquity, that shew us, that amidst the various Mutations of People, Tongues and Nations, in the other Parts of the World, the Inhabitants of this little Island have been ever disseised, or so outed of their premier Possession of it, as that any other Nation or People took up their Place, and kept themselves possess'd of it.

THE *Irish* under *Sirig* the Rover, who once indeed drove the Inhabitants out of the Island, were soon after themselves outed and expelled by *Melirion ap Meirchion*, and his Cousin *Caswallon law hîr*, who killed the said *Sirig* at a place called *Cappel Gwyddil*, as Tradition has it; and when at other times these *Irish Pillagers* came by Stealth into the Island, they were soon routed and driven out on't; so that they could not much prejudice the former antient Speech here, much less abolish it; no other Nation ever attempted our Expulsion; the *Romans*, *Saxons*, *Danes* and *Normans* sought only our Submission, and had it; but never any of them sought to disseminate and enforce their Language upon us.

NOW all this being consider'd, 'tis absurd to imagine that a People ever remaining in their Generations one and the same, in one and the same Island, as these had done, and also so well qualify'd with Promptness and Facility of Expression, as these were, should universally forsake and abandon their Native Language, without the appearance of any reasonable Causes inclining them to it: Yet tho' it should appear beyond Denial, that this antient Language should and did keep perpetual Residence from first to last, in this little Island, it cannot be doubted, but that in the long space of some Thousands of Years, this Language, tho' never so compleat and polish'd, must very much alter in its Mode and Propriety of speaking, according to the variety of Times, and Humours of People; and so like a long continued River take in many
Branches,

Branches, and probably lose a few, in its constant Flux and Current.

THUS the *Romans* added some words, and the *Danes* and *Saxons* a few also, to our *British Dictionary*; while Desuetude and Oblivion swallowed a great many of the antient Sounds of it, when new ones were entertain'd and cherish'd: And of late when the neighbouring *English* hath so much encroach'd upon it, by becoming the genteel and fashionable Tongue among us, many more words lye by us obsolete and useless, which were before perhaps the Flowers and Ornaments of our Language; and more still would have done, if the commendable Industry of some of late, affectionately devoted to the antient Language, had not by various indefatigable Methods, oppos'd its Dissipation and Ruin.

THE words that have been thus neglected, disused and have consequently perish'd, were for the most part, I suppose, but certain Adjectives and Synonymous Redundancies of the Tongue, or Terms relating to the Laws, Religion and other superannuated Rites and Methods of antient Times: The People having (I dare affirm) preserv'd entire and uncorrupted, the more substantial Notations of Things, from their first footing here to this day; as the Original expressive Names of the most known and remarkable Objects amongst them, are, to any one that considers their true Etymons, or those most antient Sounds and Monosyllables out of which they have been compounded, plain and uncontrollable Evidences, *Wydd-va: Malltraeth: Moel-fre: Cors ddi-gai: Pen-Maen: Corn-wy: Eryryi*; and innumerable others, whose first originally imposed Names, we have all reason in the World to believe were never alter'd, by the same People, continuing in the same Language, as these have done: And this we may safely conclude, because such compound Names as express the perpetual Natures of the Things they signify, as the first imposed Names generally did, may be well supposed to be Original. And indeed such Names we now find to be so significative, and so partly resolvable to our *Welsh Etymons*, that granting those Names to have been originally imposed, and allowing the Parts of them to be purely *Welsh*, as certainly they are; if we were now to new-Name them, we could scarce give them fitter Names, and more expressive of their peculiar Properties and Natures, than those we find, most undoubtedly originally imposed on them: And those Names being in their Parts and Composition purely *Welsh*, what is more probable, than that that was the first, nay the only prevailing Language we ever had among us?

ALL

ALL this, with the Guttural Pronunciation of some of our Syllables, the * resemblance of many of our modern Words, and the near Affinity of our Phrase and Syntax with the most antient *Hebrew* Tongue, is and will be a convincing Argument, that our present Language in the more radical Strokes of it, is one of the primary Issues of that sacred Fountain, that is, is the chief Remains of the antient *Celtish* or *British* Tongue, which with our Nation hath kept its ground, what few or no other Tongues or Nations in the World have done, for about the space of three Thousand and five Hundred Years.

S E C T. VII.

The LAWS and RELIGION of the first Inhabitants of this ISLAND.

WHEN the Isle of *Mona*, as the other Parts of the *British* Isles, became thoroughly improved and inhabited, and those Inhabitants having fixed and settled their Abodes and Colonies in the several Divisions of it; for their more secure Enjoyment of what they had been possess'd of, and for a future Establishment of a tranquil and regular Course of Life, we may well conceive, that Human Nature, under the Conduct and Authority of their prime Leaders or deputed Sovereigns, soon prompted them to the Consideration of two things, *viz.* LAWS and RELIGION.

THEIR strong unbridled Passions and interfering Appetites necessarily enforcing them to the Use of the one, and their innate Faculties, deeply impress'd with the Sense of a Deity, and of the Immortality of their Souls, seconded by the Precepts and traditional Documents of their Elders, putting them inevitably on the Performances of the other: *Usu exigente* (as *Justinian* observes) & *Humanis necessitatibus Gentes Humanæ quædam sibi jura constituerant.*

BUT of what Form, and Mode of Institution, either of these at first were, we want direct Authority to inform us. But, *FIRST*, As to their Laws and Form of Government in their divided and subdivided

* See the TABLE at the End.

Clans and Families, here and in other Countries, in those first Migrations of People, we have great inducement to believe, that their little Cantons and Oeconomies were altogether under the Rule and Government of, and sway'd and directed by, the eldest living Ancestor of the Tribe or Colony, by right of Primogeniture, (which we find very antiently asserted and claim'd in the exprefs Case of *Jacob* and *Eſau*) with Submission, and Deference nevertheless in Matters of Appeal or Recognition, to more antient superior Sovereigns, ſuch as no doubt they had at thoſe Times (Men then living to a great Age) preſiding and reigning over many Societies of People deſcending from them; as *Noah* for inſtance and his three Sons, while they lived (and they lived many Years, one of them five Hundred Years after the Deluge) reign'd over all the Tribes of Mankind: For it muſt be allow'd that the Moral Law, which GOD had written in the Hearts of Men, was of that force as to influence and diſpoſe the Communities of People in all Countries, to pay Submission and Obedience to, and thereby to eſtabliſh Sovereignty and Regal Authority in, thoſe Perſons who were the chief Heads of them, and out of whoſe Loins they iſſued.

AND indeed, no leſs than this comes to, ſeems to me to be hinted at, by *Mofes* in the Tenth Chapter of *Geneſis*, where accounting for theſe Diviſions, under the Sons and Grandſons of *Noah*, he ſays, they were divided or ſeparated, after their Tongues, after their Families, בְּלִשָּׁנָם *begojehem*, in their Nations; implying that tho' their Communities and ſeparated Governments over whom their more immediate Chiefs or Heads of Families preſided, were many, and far and wide extended, yet it is there expreſſly ſaid, that however they were divided after their Tongues, and Families, and how far ſoever they were diſperſed in planting their Colonies, yet they were comprehended, and remain'd incorporated in their peculiar Nations, as the Particle (וְ) there plainly intimates, where the words expreſſing *Tongues and Families* have the Particle (וְ) before them, (viz. *Juxta, Secundum*) differing the import and meaning of the laſt, from the two former; and that difference not once, but three or four times repeated, adds ſome weight to the Obſervation I have made on this Paſſage.

NOW theſe Nations being thus diſtinguiſh'd by the Holy Penman, and the Heads and Rulers of theſe Nations *there* expreſſly named and recorded, by whom they were founded, as being (every Nation of them) the Natural Progeny and Deſcendants of thoſe Founders, as *they* were of *Noah*, who was the Father of them all, and by that Paternal Right, while he lived (and he lived three Hundred and fifty Years after the Flood) ſole Monarch of the Univerſe; it will follow undeniably, that as *Noah* was by Divine Inſtitution, grounded on the Moral Law,

Law, the Supream Monarch of the World, so that Power and governing Authority, which he bequeath'd and transmitted to his Sons and Grandsons (founded on that same *Paternal* Right, and so from them, in all the Branches of it, to the smallest Colony) was the same, that is, was *purely* * *Regal*; and so continued, till *Nimrod* in the East, and the *Titans* in the West, by Usurpations and Conquests, deform'd the original Scheme, and founded new Empires.

A N D as this authoritative Part of Government, from which Laws take their Life and Sanction, was apparently from the Divine Right which Parents have to rule and govern the Families issuing from them, when no superior Right overways; so in our Part of the World, which I am now accounting for, the Laws and Orders which were then made, being Rules, by which those Families, under such Governour's Care and Inspection, were to act, and conform themselves unto, must bear the Stamp, and lye under the Regulation, of this *Authority*: Yet as to the Matter and Import, as to the sorts and quality of these *Laws*, we must conclude them not to be uniform in all Places, for that is not to be imagin'd, but very various and different, according to the different Ends and Causes of them, in several Colonies.

A N D on that account it will seem very probable, in those earliest Ages here, when People were just fixing themselves, and their Rulers or *Tyr-rhannwyr* were distributing them into Clans and Societies, I say it seems very likely then, that Justice and Civility, that is, a strict inviolable regard of permitting every one to live safely, and to enjoy his own, without Disturbance or Oppression, made up the only Legal Pacts and Regulations amongst them, agreed unto by the obeying People, and equally adjusted to the Honour, Support and Service of their Chiefs, and to the Welfare and Safety of every particular Person: And in that case and to that end, there is little doubt to be made, but that these deputed Chiefs and Proprietors of new Settlements which they and their Offspring were to possess and inhabit, having the same Authority over their Descendants as their Elders had over them, when in the like Circumstances, took great care in the distribution of Bods and Tribes, not only to assign their Bounds, from which Act of assigning I take the name *Tyr-rhannwyr* with us, *Tyranni*, *Τύραννοι* in other Na-

* If Mankind sprang from one Man, then the original Power was one and Monarchical; if from many, as the Heathen Opinion was, then it was Democratical; the Arguments on either side will hold and are convertible; for if the original Power was Democratical, then Mankind originally sprang out of many; if Regal and Monarchical, then all People derive their Origination from one Man, of which the Scripture is a sure Warrant.

tions to come, but also to establish such *Laws* and Provisions in every Assignment or *Rhandyr* (this Name we still retain) as oblig'd every Person within the District, to live peaceably on his own; and also to contribute according to certain stated Rules (which it is not to be expected can be now determin'd) towards the support of the State and Dignity of such, as had Authority to protect and govern them, in their particular Colonies.

AND also if it should happen, that any of these Chiefs and Rulers should so far exceed the Power of a Father, by which he was to govern justly and mildly, as to encroach over-much on his People's Rights and Possessions, and thereby occasion the abuse of that, at first laudable Name, *Tyrannus*, to be what we now call Tyrant; 'tis not to be imagin'd, but that in that case, so obvious to be foreseen, it was consulted and provided against by their wise Progenitors in the first distribution of those Powers, either appointing a League or Union among several neighbouring Colonies, or by having some Head or Chief, inheriting by Primogeniture the superior Rights of some common Ancestor, to be responsible unto, and having a paramount Authority and Power vested in him, to correct the Exorbitancies, and to rectify what would happen amiss, in such Cases.

AND such Rules and Overtures being very necessary among the encreasing Colonies, to avoid Confusion and Rebellion, we cannot think that *Noah*, *Japheth* and *Gomer*, from whom our Nation descended, would be wanting in supplying us with such political Documents, as tended to maintain Peace and Regularity in all our Settlements: Nay, for some Proof of this, among those Rules which go under the Name of the *Statutes of the Sons of Noah*, the Credit of which is by some disputed, but strongly defended by our learned *Selden* and others, we do find one of them to be, *De judiciis*, viz. of making Decisions, and giving Judgments, which in all probability, related to this Particular.

THIS way of governing in the first Ages of the World, for I only undertake here to account for our *first* planting of these Countries, before the *Titan* Princes (who were of our own Race and Language, as appears by the * *Names* of several of them) overspread *Europe* with their

* Achmon, i. e. Bon-ach or Achau; probably so called by his Posterity, as being Head of their Lineage.

Vranus, i. e. Vrenin, Wr-en (*Vir supremus*) Achmon's Son.

Saturnus, i. e. Saf-teyrn (*Imperator stabilis*) the first fixed and settled Monarch; Son of Vranus.

their Conquests, seems to be most warrantable in it self, as founded on the Divine Right of paternal Authority, and also very agreeable with the word of GOD, which informs us, that all Power is from GOD, who having created one Man to people, and miraculously preserved another, with his Family, to re-people the World; it plainly points out unto us the Course and Conveyance of this Power, and as plainly shews us the form and manner of it: And tho' by the Necessity of Times and Places, and other Exigencies of Human Affairs, this Authority and Power became afterwards divided into abundance of little Lordships and Principalities, and confined within very small Territories and Jurisdictions; yet as to the Nature of it, in the most diminutive Colonies, where People obey'd one Chief or Lord, it was as *Monarchical* as in the largest Kingdoms.

I need not wade far in these deep Obscurities of Time, to trace this Affair of Laws and Government, and how they were first constituted: History soon relieves me, proving, what I said, to our hands, by making its first accounts, of *Kings* and Princes reigning not only here, but in every part of the World it touches upon. It shews how great Empires were soon after the Dispersion erected, partly by Conquests, and partly by resuming to the surviving Heirs of some of the

Jupiter, Jovis, *i. e.* Jevanc (*Juvenis Princeps*) Saturn's Son.

Hercules, *i. e.* Erchyll (*horrendus*) a noted Tyrant and destroyer of People.

Vulcanus, *i. e.* Mael gyn, or Mael gynta (*M. pro V. ut saepe in vocib. Brit.*) the Inventer, or first Wearer of Steel Armour.

Mars, Mavors, *i. e.* Mawr-rwyfc, powerful, warlike; now Maurice or Moris.

Mercurius, *i. e.* March-wr, Horseman, or a speedy Messenger; hence the Britains call'd him Teutates, Duw-taith, the Traveller's Deity.

Neptunus, *i. e.* Nof-ddyfn (*super aquas natans*) a Sea-faring Prince.

Triton, *i. e.* Trwydon (*per undas vagans*) another Sea-Captain.

Apollo, *i. e.* ap Haul; Apollinis, ap Heulyn (*Filius Solis.*)

Rhea, Jove's Mother, *i. e.* Rhies, a Lady or Princess.

Juno, *i. e.* Gain or Cain, fair; now Gainor.

Venus, *i. e.* Gwen, white.

Diana, *i. e.* Di-anaf; spotless, chaste, unharm'd.

Minerva, *i. e.* Min-Arfau; as if, among other Arts, Inventress of tempering and sharpening of Mechanical Tools and Weapons.

Now, if the Signification of Sounds, whereof Names consist, will be allow'd to give good Evidence of what Language they were taken from and derived, I think none can make a better Claim to the Etymology of these Titan Names, agreeable with the known Circumstances and Quality of the Persons so named, than what the antient Celtish or British Tongue evidently doth; and how this came to pass, and on what account those Titans, who were afterwards made Heathen Gods, came to have these British Names, there being undeniably more of British than of any other Language in them, I shall hereafter have occasion to mention. More of their Names may have the same Origin, but many of our old Words, and by them the way of finding it being lost, these I have now produc'd will serve to prove that we and they were then one and the same Nation.

first Ancestors of Nations, the Power, or at least the Submission of these little Princes, who perhaps owed them on that Right of Primogeniture, what we now call *Homage* and Dependance: See *Genesis* xxvii. 29. where the Patriarchal Right of disposing Sovereignities by Birth-Right is exemplify'd: But yet that Right is in some cases forfeitable, as in the case of *Esau*, in this cited Text, and of *Ruben* in the First of *Chronicles* v. 1. by which it appears that Hereditary Right is not in all cases indefeasible.

BUT these mighty Hunters, as the Scripture calls them, did not long prevail in these Western Parts of the World: The ravish'd Power wrongfully wrested, and insulted upon, soon return'd to its antient Channels, except in a few Places, where that irregular Ambition, revers'd its Course, and crept into private Breasts, ejecting Kings and setting up Republicks: These of old were Wens that grew out of the Corruption of kingly Government; yet from the Beginning it was not so.

IT shews us also, that on the mighty Encrease of the *Roman* Empire, all *Germany*, *Gallia*, *Spain* and *Britain* swarm'd with vast Numbers of petty Kings and Sovereigns; and those also had many Lords and Rulers of People under them, who govern'd their own Vassals with Sovereign Authority.

IN *Britain* these little Lords and Rulers confederated together into form'd Communities of several Denominations: *Trinobantes*, *Brigantes*, *Iceni*, *Silures*, *Ordovices*, and many more. Some of these had Kings; others on occasion chose Captains and Leaders to manage their Warfare; of which last sort, I take the *Ordovices* to have been; under which Name the Inhabitants of this Isle of *Mona*, when the *Romans* invaded us, were reckon'd.

THIS *Cornelius Tacitus* somewhat plainly intimates, when describing the War against the *Silures* and *Ordovices*, over whom *Caractacus* was General, as he calls himself, *Plurium Gentium Imperator*, Captain General of many Nations: And yet these could be but the *Ordovices* and *Silures*, divided into many Septs and Tribes, which he calls Nations. Hence also it was, that *Tacitus* says of the *Ordovician* Army in that Expedition, *The Leaders of every Nation* (says he) *went about exhorting and encouraging their Men*: And giving further account of those Mens Courage and Resolution, he says, *They bound themselves, every one by Oath* [*Gentili Religione*] *according to the Religion of his Country*; which shews that the Body of this *Ordovician* Army consisted of petty Lords and Toparchs, whose little Dominions, or *Elwythau* had their several Laws and Usages: A resemblance of which we find at this day in the Highlands of *Scotland*, where notwithstanding the Laws of the Kingdom,

dom, the Heads and Chiefs of *Colonies*, which corruptly they call *Clans*, have, or pretend to have, as much commanding Right over their Vassals, as any *German* Prince has over his lawful Subjects: And what of this Law and Government remain'd with the *Britains* in *Wales*, I shall hereafter have another occasion to mention.

SECONDLY, As we find of these Peoples first Laws and Civil Constitutions, so also the first Religion of the original Colonies of this Island cannot be now presum'd to be particularly determin'd, from any Schemes of it deliver'd to Posterity: So that all we can judge of the Matter, is either *à priori*, from the natural grounds and cause of it; or *à posteriori*, from the visible Effects and Consequences of it, as each of these occur, and are discoverable to us.

FROM the first of these, *viz. à priori*, I have this to say; that the antientest of those People who came first into this Island, being as may be well presum'd, by the Calculation of the Encrease of Mankind after the Flood, within four or five Descents at furthest, to *Noah* or one of his Sons: It is therefore highly reasonable to think, that that great Lesson of Omnipotence, Justice and Mercy, which *GOD* taught those eight Persons in the Ark, must have been well remembred and contemplated in those early Periods of Time; and must need have wrought in the Minds of those People, clear and vigorous Apprehensions of the adorable Attributes of *GOD*; and thereby have disposed them to a just Sense in themselves of their own Meanness and Inconsiderableness, and of their necessary and absolute Dependance, on the supream beneficent Being, they adored and venerated.

THIS solid Foundation of true Religion and Worship, we may well suppose, was so deeply laid and settled in the Minds of Men, for some Centuries after the Universal Flood, that many People in their several Settlements and Colonies, at these earliest Times, rais'd upon it acceptable Adorations of the true, only, supream *GOD*: And consequently I may presume to affirm, that some of the first Planters of this Island, being so near in descent, to the Fountains of true Religion and Worship, as to have one of *Noah's* Sons for Grandfire or Great-grandfire, may be well imagin'd, to have carried and convey'd here some of the Rites and Usages of that true Religion, pure and untainted, in their first propagating of them; tho' I must confess they soon after became, as well here as in other Countries, abominably corrupted, and perverted into the grossest heathenish Fictions and Barbarities.

IF we consider the antient State of true Religion, we shall find it, in the primitive and natural Impressions of it, to have been very concise
and

and central, seated only in the Heart, and aim'd and directed thence to GOD, its true and only Sovereign; and therefore exerting it self in very few external Rites and Performances, viz. only in those of Oblations and Sacrifices, wherein the sincere Worshippers of GOD, in those external Acts, both submissly recognized and adored the Divine Majesty, and at the same time, propitiated and attoned for their own acknowledged Guilts and Delinquencies.

NOW as this short contracted Scheme of their first Divinity was soon learn'd and as easily Communicated, so we may charitably think, that very many of our first Planters sincerely kept to it, in the several Advances of their Colonizing Progressions, until they came to fix and settle themselves; where and when, as before constant Toil and Labour serv'd to kindle and unite their Zeal and Devotion towards Heaven; so then Ease and Opportunity, ever the Corrupters of the Minds of Men, gave them way to trick and sport with, to bend and vibrate that sacred Lamp of Religion, which at first blazed, and (as I may say) coned directly upwards, distorting and dwindling it into almost infinite Varieties of Idolatrous Modes and Inventions.

IT being granted that Oblations and Sacrifices were the chief publick and visible Acts of the Religion and Worship of those antient Times, we must next conceive, that at that Time, the Warmth and Light of that Religion, when in its Purity and Candour, had a very apt and natural Tendency, to move and direct those People, at every Place they fixed, and chose to dwell in, to raise up Altars to the great Deity; on which they offer'd and sent up to Heaven their Thanks and Praises for its manifold Blessings on their Attempts and Adventures ('tis very probable) in their *Oblations* and *Sacrifices* of such good Things, as the Places they were in afforded: To which Acts and Devotions it seems they wanted not Rules and Precepts for those Performances, inculcated and communicated to them from *Noah* himself, that great Preacher of Righteousness, or at least they might be led and guided to it by his great Example, (*Gen. viii. 20.*) who no sooner was out of the Ark, but his first Work was to erect an Altar, and offer Sacrifice unto the Lord.

THUS, 'tis warrantable to think, this great Example, together with the Force and Influence of *Noah's* Exhortations, prevailed on many of his Descendants, as they proceeded on in peopling the Earth, to erect Altars, either of Stone or Earth (for of both sorts they had) in every Country they came into, to offer to GOD, their Adorations and most solemn and grateful Acknowledgments of his Goodness unto, and of his Sovereignty over, the Sons of Men.

AND

AND therefore it is (to proceed on my second Argument in this Method, *viz. à posteriori*) that from the Effects and visible Monuments of this first Religion, we are left to guess at the Cause and Quality of it; of this sort of Evidence, we have one great Altar of Stone, of considerable bigness, upon the Bank of the River *Mæne*, now in the Parish of *Llan Edwen*, which may seem to have been, as the biggest, so the first and chiefest one of the whole Island, whereon the First-fruits of the Place might be offer'd to G O D, by those very first Men who came into it: Tho' afterwards other such Altars were erected for their Religious Worship and the Performances of *Oblations* and *Sacrifices* in the several Colonies of it, of which not a few remain standing here and there to this day.

THESE Altars of Stone (where Stone served to raise them up) were huge broad flattish Stones mounted up and laid flat upon other erect ones, and leaning, with a little declivity in some Places, on those pitch'd Supporters; which Posture for some now unaccountable Reasons they seem'd to have affected; and were and are to this day vulgarly called by the Name of *Crom-lech*; either from their bending Position, which is generally believed; or rather (that bending Posture being not always to be found in every one of those Monuments, nor indeed applicable to the Idea and Notion of *Crom* in our Language) that these first Men (I shall adventure to guess) carried the Name with them from *Babel*, as they did several other words, and called it *Cærem-lech*, from the Hebrew *לֵחָם עֵרֶם* *i. e. Cærem-luach*, a devoted Stone or Altar.

IT is not improbable neither, but that they did sometimes prefix the word *Cærem* or *Crem* to other things belonging to their Sacrifices, besides Stone-Altars, tho' now such Names be quite disused and utterly lost and forgotten; save in one or two Places I know, which are called *Crem-lwyn*, or *Cremlyn* as generally pronounced; in one of which Places there are some Stone-Monuments and a standing *Cromlech* near it (as if it had been one of their *Cremlwynau* or sacrificing Groves) shewing Tokens of some extraordinary Celebration of that Place.

I have made frequent Enquiries into the Traditions of Places concerning the Original of these *Cromlech*, and only found them by some called *Coetene Arthur*, *i. e. Arthur's Quoits*: Others would have them to be the Sepulchres of some renown'd Commanders, or great Men of Yore, who fell and were interr'd in those Places. Of the first, 'tis usual with the Vulgar to ascribe all uncouth gigantick Things unto King *Arthur*, the great Hero of our *British* Fables: But in the latter, I deny not but there may be some probability of Truth, and yet consistent enough with what I have said of them; for they might be both Sepulchres

pulchres and Altars, in a different Sense, I mean those of latter Erection; because when the great ones of the first Ages fell, who were eminent among the People for some extraordinary Qualities and Virtues, their enamour'd Posterity continued their Veneration of them to their very Graves; over which they probably erected some of these Altars or *Cromleche*; on which, when the true Religion faulter'd and became depraved and corrupted, they might make Oblations and offer Sacrifices to their departed Ghosts: From this Practice, 'tis likely, grew the *Apotheosis* of the first Heroes, and from thence the gross Idolatries of the *Gentiles*.

T H E R E are also huge coped Heaps of Stones in many Places, as well in this Island as in other Countries, to be yet seen; which I take to be the Relicks of some antient Modes and Ceremonies of that first (but by that time perverted) Religion: And these Heaps they generally call *Carnedde*, perhaps from קרן נדב i. e. *Keren Nedh*, a coped Heap.

'T I S believ'd also, that these too, are the Burial-places of some eminent Commanders, who falling, and being interr'd in those Places, their admiring Soldiers, as a signal Specimen of their Love and Respect to their Memory, and to make shew of their Numbers, carried each one his Stone to lay upon their Graves, as they carried Earth in their Helmets in other Countries, to raise up a *Tumulus*, or a lasting Monument and Memorial of them. But the latter part of this Surmise is not like to be the true Reason of these *Cumuli*; for there are some of these Heaps so large, that they required a more numerous Army than ever was in this Island, to bring every one his Stone to raise it up. And besides there are *kinds* of Stones to be found in some of these *Carnedde*, that have been carried there, as will appear by the Quality of them, from very distant Parts of the Country, which will seem rather to infer that they were the Effects of some kinds of Sacrifice, where every Family, or perhaps every particular Person, either at some peculiar Festivals, or occasionally as they chanc'd to pass by, brought and offer'd each one his *Stone*; of which we have some Glimmering in the antient Compound word *Coel-Vaen*, used to this day, by which is express'd what is good and valuable: And we have moreover some Shadows and Remains among us of the very *Action* in our *Coel-ceithie*, which perhaps were originally private Sacrifices, kindled any where about the House, to the *Penates* or Household-Gods, as the other was Publick and Local. And to these *Coel-ceithie* People use, even to this day, to throw and offer each one his Stone, tho' they know not for what: The *Irish* also have these Anniversary Firings, and call them *Bpeocval*, i. e. *Breoch Cual*, whether from *Coel* I know not; and they call an Oath, *Mionna*, perhaps

perhaps from this word *Maen*; but 'tis certain that People in antient Times swore and made Covenants upon Stones, which might be the reason the antient *Britains* put the word *Maen* in their Form of swearing, *Maen Jaco*, *Maen Elian*, corruptly *My'n*; and the *Greeks* have something like it, when they swear *Μὰ Δία*, by their great *Jupiter*.

IT may be objected here, that our *Coel-ceithie* on the last of *October*, were rather some continued Memorials either of some notable Victories obtain'd by the antient *Britains* against, or of some signal Deliverances from their Enemies; which is what is generally conceiv'd of them. But the word *Coel*, of which it is compounded, gives stronger grounds of Probability that it really was some solemn Appurtenance of Religion, tho' now quite forgotten, as *Coel-bren*, *Coel-grefydd*, and *Coelio* seem to intimate, being all words expressing some Rites and Usages of Religion: But whether the word be *Coel Gerth*, à *difficultate impetrationis*; or *Coel Coeth*, à *peccatorum purgatione*; or *Coel Ceith*, à *oblatorum uisione*, I will not pretend to determine.

THESE *Carnedde* are in smaller Proportions in several parts of this Island, tho' not taken notice of, because generally the lesser Heaps are hid out of sight by a covering of Thorns and Bushes, and sometimes a grassy Mould or Earth, growing over them; and of these lesser Heaps of Stones, I take the common Tradition to be right, in making them originally the Graves of Men, signal either for eminent Virtues, or * notorious Villanies: On which Heaps every one probably took himself oblig'd, as he pass'd by, to bestow a Stone, in Veneration of his good Life and Virtue, or in Detestation of his Vileness and Improbability: And this Custom, as to the latter part of the Conjecture, is still practised among us; for when any unhappy Wretch is buried, in *Biviis*, on our Cross-ways, out of Christian-burial, the Passers by for some while throw Stones on their Graves, till they raise there considerable Heaps; which has made it a Proverbial Curse, in some parts of *Wales*, to say, *Karn ar dy ben*, that is, *Ill betide thee*. I have caused one of these lesser *Cumuli* to be open'd, and found under it a very curious Urn. And 'tis well known to have been the antient Practice of many other Nations, to raise sepulchral Heaps, on the Places of the Interment of their Dead.

BUT of the larger *Carnedde*, such as are in some Places to this day, of considerable Bulk and Circumference; I cannot affirm them to be any other than the Remains and Monuments of antient Sacrifices, the

* *Joshua* vii. 26.

positive Rites of Religion and Worship at those Times: And tho' the particular Manner and Circumstances of that sort of Worship, *viz.* by throwing and heaping of Stones, are found extant in no Records at this day, except what we have of the Ancients way of worshipping of *Mercury* in that Manner; yet some Hints there are of it in the most antient History of *Moses*, particularly of that solemn Transaction between *Laban* and *Jacob*, which is very supposable, was an antient Patriarchal Custom, universally spread in those coarse unpolish'd Times; and consequently might and did, as the visible Remains of it do still witness, prevail in remoter Countries also, and even in this I am now accounting for:

THE Passage I offer for it, is very plain and full to the Purpose, as to those Countries which *Moses* mentions: And while our Monuments agree exactly with those Descriptions, I take it not unreasonable, to ascribe them to the same Causes.

AND *Jacob* said unto his Brethren, *Gather Stones, who brought Stones, and made a Heap, and they did eat upon the Heap*, Gen. xxxi. 46. Now the Design of this whole Affair was to corroborate the * Pact and Covenant mutually enter'd into, by these two Persons, *Jacob* and *Laban*, with the most binding Formalities and Obligations. These obligatory Ceremonies being then, I suppose, their Law of Nations, and these Forms universally apply'd unto by Persons of different Interests and Parties, as the solemnest Sanction of that Law: The whole Tenour of it runs thus; *Moreover Laban said unto Jacob, behold this Heap, and behold this Pillar, which I have set between me and thee, this Heap shall be a Witness, and this Pillar shall be a Witness, that I will not come over this Heap to thee, and that thou shalt not come over this Heap and this Pillar to me for evil*, ver. 51, 52.

THIS whole Affair has no semblance of a new Institution, but rather a particular Application to a general Practice, because concluded by a Sacrifice, the highest Act of their Religion, and not to be attempted by every private Fancy; and not only concluded by a Sacrifice, but that sacred Action seems to have been a main part of it, and the chief end for which it was instituted; and together with the other Circumstances, make up one solemn Religious Ceremony: *And Jacob did offer Sacrifice upon the Mount, that is, the Heap, and call'd his Brethren to eat Bread*, Gen. xxxi. 54.

* *עמוד* or *Ammod* signifies a Pillar, from whence probably our word *Ammod*, for a Covenant might be derived.

NOW by what appears from the Contexts of that Place, this whole Transaction being a Religious Ceremony, instituted to adjust and determine Rights and Possessions in those Times, between different Parties and Colonies, as it very probably seems to have been one of those *Noachidum Statuta*, the Statutes of the Sons of *Noah*, as they called them; so 'tis as likely that the Colonizing Race of Mankind brought and carried with them, so necessary an Appurtenance of their Peace, and Security of Living, as this Institution was, wherever they came to fix and settle themselves; at least the Substance of the Ceremony, tho' they might here and there vary in some Rules of Application; or perhaps pervert it to other Uses than what it was design'd and intended for; and consequently that our larger Heaps and *Carnedde*, with their standing Pillars by them, which they generally have, are no other than the remaining Marks and Evidences of that Religious Ceremony and Custom, recorded only by *Moses* in that case of *Jacob* and *Laban*, but practised also in other Countries, particularly in this Island, as will appear not improbable by these Reasons, which I shall presume to offer.

FIRST, The Adjustment of Personal and Provincial Rights and Properties by so binding and sacred an Establishment, as this seems to have been, was as necessary, and consequently as likely, to have been convey'd (and made use of) here, among our Communities and Settlements, as into those Countries where *Moses* has so particularly describ'd it.

SECONDLY, Why should our Heaps and *Carnedde* agree so exactly, in their Make and Position, with the Description which *Moses* gives of those other ones in the Land of *Haran*? And,

THIRDLY, How should our Columns and Pillar-Stones come to be generally plac'd near our Heaps, as those describ'd by *Moses* were, if it was not, that both that Custom there and this here proceeded from one Origin, the Patriarchal Practice.

THIS consider'd, it will remain probable that our *Carnedde*, agreeing in their Make and Circumstances with those Heaps, are no other than the remaining Monuments of that most antient Religious Ceremony, taught perhaps by the Sons of *Noah*, if not deriv'd from *ante Diluvian* Presidents, tho' it happen'd to be mention'd, only by *Moses* in that Circumstance of *Jacob* and *Laban*, in the Land of *Haran*; Agreement and Congruity of Make, Position, and peculiar Circumstances, do generally betoken Identity of use and Practice.

BESIDES these *Cumuli*, we have also long pitch'd Stones, or great rude Columns, standing sometimes singly, sometimes many together, sometimes in some order, and sometimes without any, in many Places of this as well as of other Countries; and commonly call'd by the Inhabitants, *Meini Hirion*, *Meini Gwyr*, *Lleche*, or the like, as they please to fancy; which I have presum'd to conjecture also, to have been Memorials of some of our first Planters original Customs and Ceremonies.

I will not say they were erected on the same account with that of *Jacob* in *Bethel*, Gen. xxviii. 18. But if it be allow'd to us to guess in this Matter, they seem to me rather to have taken their Origin, from that general Bent and Ambition of Mankind, to perpetuate, and as much as they could, to immortalize their otherwise frail and perishing Names, in those lasting and durable Monuments: Of which the Tower of *Babel* was a great and general Specimen, *Let us make us a Name*, Gen. xi. 4. as the Pillars of *Rachel* and *Absalom* are full and pregnant particular Instances: Gen. xxxv. 19. 2 Sam. xviii. 18.

THESE rude erected Pillar-Stones, tho' at first perhaps set up for good and warrantable Purposes, might, and we may well believe, did become afterwards in these Countries (as we find the like sort of Pillars to have been in other Countries about *Syria* and *Palestine*) the Objects of Idolatrous Worship. For whether they clad and dress'd up the Pillars here, into the shapes of Men, or made them Supporters of those twiggen Images *Cæsar* mentions, at such Times as they were worship'd, is uncertain; yet sure we are, that the antient *Jews* in those mention'd Countries, made Idols of them, and frequently worship'd them, as appears plainly in 2 Kings xvii. 10. *They made them Images, i. e. standing Pillars*, says the Sacred History, *and Groves upon every high Hill, and under every green Tree*. Now 'tis evident the original Word in this Text, however the *Seventy* and subsequent Translators came to render it, *Images*, is *Matzebah*, i. e. a rude unhewn uneffigiated Pillar-Stone, just the same sort as those of *Jacob*, and *Rachel*, and *Absalom* were; every of which are express'd in Scripture by the same word *Matzebah*, from *Jatzab*, to pitch or erect (*Tzelom*, *Pezel*, *Teraph* being in the Original Tongue the constant Appellatives of a true Image) by which 'tis manifest that these rude, unshapen Pillars, such as *Jacob's*, *Rachel's* and *Absalom's* are describ'd to have been, were by those Apostatizing *Jews* undoubtedly worship'd.

NOW all this consider'd, it will appear probable, since we have such plenty of these Pillar-Stones among us, exactly corresponding to the Description, given by infallible Authority, of those in *Syria* and *Palestine*, which were undoubtedly worship'd by the Idolatrous *Jews*, I say it will appear probable that ours were so too, and that wicked Custom

Custom and Usage of adoring them at length prevail'd with them and us too, from a Respect and Veneration at first given to them as Symbols and Memorials of sacred Things, which, it seems, our Priests and Druids soon learn'd from their Neighbours, or rather found convey'd here by the first Planters, and then improv'd them with their other Symbols of Heaps and Altars, unto a considerable Part of their Religious System; of whom, and of which I shall next proceed to mention.

S E C T. VIII.

Of the Antient Druids; Of their Choice of the ISLE of Mona for their Principal Seat and Habitation; Of their Philosophy and Discipline; And of the ISLE of Mona's being antiently call'd Mam Gymru.

I MUST begin here (*à priori*) as I did in the last *Section*; that is, from the necessary Grounds and Reasons of Mankind's first Actions in Colonizing the Earth, I shall endeavour to establish such Positions, as are most coherent with, and conformable to Nature, under such and such Circumstances, and most agreeable with the Truth of Records and Appearances of Things; by which Method I am oblig'd to lay down, as a firm Foundation, *First*, That a set Form of Speech; *Secondly*, That a determin'd Scheme of Laws; and, *Thirdly*, That a settl'd System of Religion, jointly and naturally adher'd to, and accompany'd the divided Knots and Societies of Mankind, in the various Advances of their Progression and Travels, and were convey'd with them into what Country soever they fix'd and settled in.

THIS being supposed, it will in the next Place be very obvious and natural to think, that each of these primary Acquisitions, *viz. Language, Laws and Religion*, as they were at first more rude and contracted, more rough and unpolish'd, only proportion'd and adapted to the meer Necessities of Life, and to the then narrow and concise Performances of Divine Worship; so when the several Tribes and Classes of People began to fix and settle themselves into form'd and regular Societies; then I say these Acquisitions, these rational *Acts* of Human Life,

Life, began to open and display themselves, to scour off their original Rudenesses, and to appear here and there more prompt, useful and comprehensive: The *Languages* in a short Time became more Trim and Copious: The *Laws* more Nervous and Vigorous, justly suited to the Advantages of Communities: And *Religion*, the Mistress of all, variegated and set her self off, in multitudes of pompous Shews and Appearances.

TOGETHER with these first Acquisitions of Mankind, grew up the leasurely Improvements of Natural and Metaphysical Knowledge, tho' these I confess have been much influenc'd and directed by the Traditional *Cabala*, chiefly cherish'd and preserv'd, in *Scholà Patriarchali*, in the Patriarchal Repository, with which the prime *Sophi* of many of the first Nations ('tis allow'd) had frequent Intercourses and Communication.

NOW towards this Improvement of Natural and Supernatural Knowledge, in these early Ages of the World, we may observe many Helps and Advantages to accrew naturally, to these first Establishers, as well of Arts, as of Empire, in the many Regions and Countries they came into.

FIRST, Their most important indefatigable Endeavours (*in arte Signorum*) in framing, enlarging and polishing of *Languages*, gave them occasion to make ample Discoveries into the Nature, Habitues and Concatenations of Things, to which their excogitated Sounds, and new form'd Words, were in a regular Structure of Speech, to have an agreeable Reference and Proportion.

SECONDLY, Their profound elaborate Disquisitions into the Grounds and Reasons of *Laws* and *Governments*, which they were then every where forming, gave them occasionally considerable Insight into the Manners, Inclinations and Tempers of Men, and into the Natures and Differences of Human Passions.

THIRDLY, Their serious Warmth and Concernedness for the Affairs of *Religion*, prompted and rais'd their Thoughts to more Divine Contemplations, gave them Prospects of a future Being, and at length put them upon many clear and distinct Ideas of Divine and Supernatural Objects. And as these three Particulars, namely, *Language*, *Laws* and *Religion*, have been the earliest and most apply'd to, and important Consideration of Mankind, so they have among other Advantages, to the Happiness of People, been the freshest and earliest Grounds, which gave

gave Growth and Improvement unto *Natural, Moral and Metaphysical Sciences*.

THUS the growing Race of Mankind having no sooner fate themselves down in distinct settled Nations (which *Strabo* out of *Ephorus*, branches at first into these four, viz. *Scythæ, Indi, Æthiopes* and *Celtæ*) but a set of Men in each of these Divisions, we may well imagine, put their Heads at work, and began to cherish the Seeds of Knowledge, partly natural and latent in them, and partly acquir'd by oral Tradition from the Patriarchal *Cabala*; in the latter of which the *ante Diluvian* Knowledge in all its Branches was carefully preserv'd, and eminently flourish'd.

THESE Men of Thought and Speculation, whose chief Province was to enlarge the Bounds of Knowledge, as their Fellows were to do those of Empire, into what Country or Climate soever they came, as they were generally Curious themselves in imposing Names agreeable with the Natures and Properties of Things and Actions; so they themselves likewise came to be nam'd and distinguish'd by others, by Appellations peculiarly agreeable with, and significative of, some most noted and remarkable Circumstance of their publick Transactions and Appearance.

ON this account, I take it, the *Indians* called their great Promoters of Civility and Humanity, *Brachmans*, probably from a primitive word, they might carry with them, *Barach*, to praise and celebrate: And no doubt the *Æthiopians* and *Scythians* gave to theirs also suitable Appellatives at that Time, tho' now forgotten: And thus it was that we the *Celtæ* came to name our first Masters of Knowledge, *Druids*, from the *Celtish* word *Derw*, as 'tis generally thought; and that because these Men seem'd passionately affected to that Tree, and under which 'tis certain they frequently appear'd in every solemn and publick Transaction.

'TIS indeed acknowledg'd on all hands, that the antient *Druids* had their Name from *Derw*, whether from the *Greek* or *Celtish*, which differ not much in sound, is not material to enquire; but that their Custom of celebrating the Oak and using of form'd Groves for their publick Ministrations and solemn Performances, proceeded from the Example and Imitation of *Abraham*, doing the like under the Oaks of *Mamre*, Gen. xviii. 1. tho' it be the general Opinion, yet I shall take leave to vary from it, and to suppose further that both *Abraham* and They took up this Custom from a more antient Pattern, viz. the *ante Diluvian* Practice. I have already hinted how the antient *Heathens* did many things relating to *Religion*, according to, and agreeing with, the recorded Customs

stoms of the primitive *Jews*; not that they took them up from those *Jews*, by way of Example and Imitation, but as they both, as well those *Jews* as the antient *Gentiles*, follow'd a more antient Copy, the *Mitsoth*, the sacred Patriarchal Rubrick.

'TIS known that a Tree was of very sacred Use in Paradise: 'Twas a Tree [*Gopher*] which GOD peculiarly design'd for the building of the Ark; and on a Tree the Salvation of the World was to be accomplish'd; a Tree therefore being thus celebrated by Almighty Providence, we may cease to admire, that devout Antiquity placed so much sacredness on it, as to make Groves their first and antientest Temples and Places of Divine Worship: And of what *Species* that Tree was, which had on it so much of the Eye of Providence, whatever pleasant Stories the *Rabbins* and *Talmudists* may relate of it, since it is equally uncertain to us, what one kind of all the Trees in the World it was, we may be then rather inclin'd to take here the word of Antiquity, and not improbably suppose, that they pitch'd not on the Oak, paid their greatest *Veneration* to it, and some of them (if the common Sentiments be right) took their Name and Character from it, but upon very prevailing Reasons, tho' now unknown unto us.

THE Truth of all this is very apparent both in Divine and Human Records, that the Oak of all the Trees in the World hath been of most special Regard and Veneration with devout Antiquity, in their Sacred Religious Performances. Of which to clear the Way to the unfolding the Grounds and Reasons of the antient Druidical Institution among us, I shall proceed on with the following Instances.

FIRST, The sacred Scriptures do assure us, that the first Temples or Local Consecrations recorded there were Groves of Oak: Under which GOD himself appear'd; Angels were entertain'd; Covenants were form'd; Oblations and Sacrifices offer'd; and whatever else belonged to the Dignity of GOD's House, and to the sacredness of Divine Worship, under the Patriarchal Oeconomy, were visible in Groves and Oak-Holts. *And Abraham* (says *Moses*) *passed through the Land to the place of Sichem עַד אֵלֶּן מֹרֶה ad allon Moreh*, viz. unto the Oaks or Oak-Grove of *Moreh*, where the Lord appeared unto him, saying, *Unto thy seed will I give this land, and Abraham builded there an altar unto the Lord*, Gen. xii. 6.

ALSO we read, That all the men of *Sichem* gathered together, and all the men of *Millo*, and went and made *Abimelech* king, by the Oak of the Pillar, (*Judges* ix. 6.) Nay, in that very Place, and of that very Pillar, the Author of the Book of *Joshua* says, That *Joshua* took a great stone,

stone, and set it up there, that is, in *Sichem* under the Oak, which was to be taken for the Sanctuary of the Lord, (*Joshua xxiv. 26.*) On these luculent Testimonies of Divine Scriptures, the learned *Dickinson* breaks out,

——— *En primos Sacerdotes Quernos ! En Patriarchas Druidas !*

SECONDLY, That the *Heathens* practis'd, and their most celebrated Authors affirm'd the same (*Sacra Jovi Quercus*) is evident beyond Controul: Nay, that it was not only the *British* and *Gaulish* *Druids* who admir'd and venerated that Prince of Trees; we find also the *Heathens* about *Syria* and *Palestine* to have retain'd the same fondness to it: For when the apostatizing *Jews* forsook the Law of their **G O D** *Jehovah*, and abandon'd themselves unto the Idolatrous Practices of their heathenish Neighbours, what did they do? *They sacrificed* (says the sacred Text) *upon the tops of Mountains, and burnt Incense upon Hills, under Oaks, and Poplars, and Elms*, (*Hosea iv. 13.*) *Under every thick Oak they did offer sweet Sacrifice unto all their Idols*, *Ezek. vi. 13.*

T O reduce what has been said, to the Place and Subject of my Enquiry, I shall affirm from the foregoing Evidence, That this prime Celebration of Oak-Groves already mention'd, being of Patriarchal, if not of Divine Institution; and our Western *Celtæ* so resolutely tenacious of it, and so zealously devoted to it, that their *Coryphæi*, their first and chiefest Masters of Knowledge, the *Druids*, took their Distinction and Character from it; I say it being so, we may well conceive that these venerable Religionists of the Age (Religion in its general Idea being the chief concernment of Mankind, and Knowledge its Rule and Direction; to both which these Religious *Druids* eminently laid Claim and Title) had Charms enough in their Skill and Knowledge, in their Address and Conversation, to obtain to themselves the chief Posts of Management wherever they resided; and when obtain'd, to secure their Credit and Reputation, and thereupon, to bear up a Port and Authority (no hard thing for them to do in that easy obsequious Age) in order to maintain the chief Stroke, in the Conduct of all publick and private Affairs, among their Fellow-Citizens, wherever they happen'd to fix and settle.

UPON this Bottom these insinuating Priests, we may well imagine, soon wound up themselves to a Reputation and Power to prescribe and give Laws to others; and when so, their next Step was to provide for and establish themselves: And easily perceiving that the propagating of Knowledge was best upheld and continued (they being no Men of Letters) by fix'd and settl'd Foundations and Societies. Whereupon

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casting about for the most commodious Place to establish their Model, they might quickly find and observe the Isle of *Mona* to surpass all other Places in the *British* Territories, in those Advantages they sought for; and when found out, their Authority might soon prevail, to get themselves possess'd of, and establish'd in it.

THE Advantages they might chiefly seek for, were to be of these two sorts; *First*, Natural, such as were most agreeable with, and serviceable to the Designs; and, *Secondly*, Political, such as best secured the Ends of their intended Establishment: And all these presented themselves eminently conspicuous in this corner of the Land, the Isle of *Mona*, now call'd *Anglesey*.

FIRST, Its natural Appearance and Prospect might well enough endear to them the Choice of it for their Seat and Habitation: It was an Island, and therefore fittest of any Place (as being more solitary and less incommoded with the Affrightments of War and Tumults) to give first suck to the Infant-Muses; and to afford the earliest Strokes and Lineaments to the growth of Knowledge; it was a pleasant Island; every thing, as the Quality of the Soil and Temperature of its Air give us to suppose, in the Flower and Vigour of Nature: It breath'd a cheerful quick'ning Air: 'Twas a more plain and level Country than any of its neighbouring Regions, and yet variegated into a pleasing Diversity of Elevations and Vallies: It was plentifully purld with Springs, and sprinkld with Rivulets: It had a benign enlivening Sun, a pregnant fruitful Soil; enrich'd on all sides with the Bounties of the Sea; and adorn'd with the Wealth and Beauties of the Land; and above all (as the Nature of the Soil makes us believe also) they found it stor'd with many spacious Groves of their admir'd beloved Oak. In short, whatever contributed to maintain the Body in a sound *Athletic* Temper; to enliven the Soul in her briskest Operations; or to inform her with variety of Objects, was not wanting here; Nature having made (it seems) this little Place, as it were the Model of the great Isle of *Britain*; whatever she has delineated there in greater Draughts, her Pencil has Epitomiz'd, has contracted here *in parvo*: No one sort of Thing almost, in the Work of Nature to be found out in the great Isle of *Britain*, but may be sampl'd, as near as Nature can admit, with something of the kind, even in her greatest scope of Varieties, within the Isle of *Mona*.

SECONDLY, A Political Consideration likewise of the Advantages of its Site and Position, we may well suppose, did no less oblige these Men of Thought and Retirement, and in a manner enforce them

to that Choice, than these last mention'd Smiles of Nature, allure them to it: The Advantages these,

FIRST, It was an Island defended by the Sea on every side, and therefore best fortify'd and secur'd against the Alarms and Occursions of prevailing Aggressors, at that Time frequent in Inland Countries; those Passions as yet crawling on Land, having not then learn'd to swim on Seas: And tho' it was divided from the Continent Land, by an Arm of Sea, able to safe-guard them from all Approaches of Danger, yet they were near enough to it to receive their Friends, or communicate with them any hour in the Year.

SECONDLY, It was of a just Proportion and Latitude within it self, adaptable to the Ends intended, that is, Solitude and Safety: It was not too big and of too large an Extent, whereby it might nourish Parties and Factions, which might endanger its Repose and Tranquillity: It was not too small and scanty, to enfeeble and starve it self, but was (as I said) of a just bigness and proportion, to support and maintain it self in Plight and Vigour, in Safety and Security at all Accidents: And particularly fitted to have its Rule and Government moulded to a sort of Monastick Oeconomy, which these *Druids* were now introducing. These specious Advantages both of Quality and Situation, so fortunately consociating and sorting with the Designs and Genius of these Men, might probably by the Eulogies abroad of it, give the first hints to Antiquity, of bolting their Hyperboles of *Elysian Fields*, and *Fortunate Islands*.

HAVING set down the Grounds and Reasons I conceiv'd most natural and suitable, of the Origin and Institution of these *Heathenish* Priests, and of their Establishment in the Isle of *Mona*; yet before I proceed to account for their Philosophy and Discipline, and other Particulars of their Establishments, there is one Objection which I shall be oblig'd in this place to remove, tho' hereafter the Method I propose in this Writing, will directly lead me to a more clear and particular evincing of it, which is this;

ALTHO' the *Hypothesis* of the Original of *Druidism*, and of their choice of the Isle of *Mona*, for their principal Seat and Habitation, as here asserted, may be granted to be coherent and rational; yet as to Reality of Existence and Truth of Fact, the whole may be a *Nunquam Constans*, a meer Chimæra, without producing Proofs *à posteriori*, to evince the Historical Certainty of it, at least of the latter part of it, that is, of their fixing and establishing in this Island, which is all that

is requisite in this Matter; and that I shall endeavour not to fail to do, by these Evidences; *First*, By antient uncontradicted Traditions; *Secondly*, By the Testimony of unexceptionable Authors; and, *Thirdly*, by certain Marks and Footsteps of Antiquity to this day extant in many Places: Which three sorts of Evidence concurring together, and being fairly proved in their proper place, give me hopes to take away the force of this Objection with unprejudiced Men; and that such will take it *here* for granted, that such Men there were, and that they chose (on what Grounds and Motives 'tis no great matter) their chief Seat and Residence, in this Isle of *Mona* or *Anglesey*.

REFERRING therefore our Assurance of this Thing to what will in the next *Section* appear on the Proofs of Fact and Evidence, I may here with better warrant proceed to some other circumstantial Considerations of the Point in hand, that is, *First*, I shall give some previous Hints of these Religious Persons first Steps in the Progress of their Improvements in the way of Knowledge; and then proceed, *Secondly*, To observe and account for their Philosophy and Discipline; *Thirdly*, For their distinct Orders and Societies; *Fourthly*, For their Authority and Power; and, *Fifthly*, For their sacred Things and Places: In some of which Particulars, namely, in their Philosophy and Morality, we may observe these Religious *Druids* to have signaliz'd themselves, in that great and solemn Work of raising and improving the Faculties of Mankind, and of advancing and fuiting unto proper ends all the parts of true, solid, and instructive Knowledge, in these Western parts of *Europe*, not only before others, but also above and beyond the then ordinary Means and Measures. And here let no one despise, and think the accounting for the Affairs and Transactions of these Men, to be vain and frivolous, who have in their Time deserved so well of the World, and whose Characters and Actions were esteem'd worthy to be recorded, and transmitted to our hands, even by the greatest of antient Authors.

FIRST therefore, we are to conceive, according to the Hypothesis already laid down, that the first Step in the Improvement of Human Faculties, and of applying them, in the way of Knowledge and Practice, unto useful and instructive Ends and Purposes, was in this Western part of the World, begun and set on by a few thoughtful Persons here and there, who afterward Consociating and Assembling together, began to settle Principles, and to form their little Platforms and Institutions, in a *Verbal* discursive way, to which they ever after cleav'd, neglecting the use of *Letters*, as an Innovation inconsistent with their more antient Establishments; which may be one Argument of the Seniority of
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of this learned Sect, to all those other People, who have set up by the help of Letters; beyond which, excepting the antient *Druids*, I think there are few Pretenders.

ALTHO' they made no use of Books, yet by what we read of them, we find that their Schemes extended to all the useful Parts of Learning, which they couch'd under apt significant Words, and deposited by them in Rhythmical Compositions, unto a peculiar Class of their Society, whom they call *Beirdd*, I take it from the original word * *Paradd*, to divide and distinguish, that is, whom they separated and distinguish'd from the rest, for their extraordinary Talent of Memory, unto that peculiar work [† *Côf-weithie* or *Côf-wydd*] of Recording and Reciting on Occasions, the various Theorems and Explications of their whole System of Knowledge.

Plurima securi fudistis Carmina Bardî. Lucan.

SECONDLY, The deliver'd and taught Philosophy and Learning of this *Druidical* Sect, seem'd in the general Air of it, to be mostly Symbolical and Ænigmatical, especially the Moral Part of it; agreeing in that with the Traditional *Cabala* of the *Jews*: In imitation of which the most antient Things among the *Heathen* Philosophers, have been shrouded in Veils and Obscurities, *Kai pas tēs deusis ainiymaladōs apothegomēnus philosophias*, says *Diogenes Laertius* of these *Druids*, they affirm they taught Obscurely and Ænigmatically their Points of Philosophy. From hence 'tis likely other Sects and Parties, as *Clemens Alexandrinus* (*Strom.* 5.) observes, usually couch'd the gravest parts of their Learning *ἐν συμβόλοις*, under these Involutions and Shadows; and which afterwards *Pythagoras* advanc'd unto the highest Improvement that way, from whom the imitating *Greeks* took it into Vogue, and amus'd the World with their Mythologies and Riddles.

BUT in particular, as to the Parts and Divisions of that Philosophy, it was as others generally are, *viz.* either an Exposition or a Regulation of Nature; that is, was chiefly aim'd and directed, either to the unfolding the Abstrusities of her Phænomena, or to the regulating the Obliquities and Disorders of her Operations. The first being speculative and properly Philosophy; the other practical and properly Discipline; of which in their order.

* *Parad*, a Wall or Separation, we retain still in our Tongue.

† *Cofwaith* or *Cowydd*.

FIRST, Of their Philosophy, so properly call'd, they seem'd, if we credit Antiquity, to have taken a full Draught of the Theory of Nature, according to the Gage of that Time; they made quick Re-searches into her Principles and Operations; *Eos præter Naturalem etiam Moralem exercuisse Philosophiam*, says *Strabo*; besides the Natural, as if that had been their chief Province, they profess'd also Moral Philosophy.

BUT in the Management of the Natural, whether their Principles, on which they generally explicated Things, were Corpuscularian, or Complex and Elemental, I cannot determine, but am inclin'd to believe them to have been the former, as more agreeable with the *Sydonian* Philosophy, which was plainly Atomical; and with which our celebrated *Druids*, on account of our most antient Commerce and Traffick with the *Phœnicians*, must have had no small Acquaintance and Communication.

THEY deeply consider'd Nature, in her largest Extent, in her Systems, in her Motions, in her Magnitudes and Powers: In all which they seem'd to Cabalize, as *Cæsar*, who best knew them, gives us this Account of them, *Multa præterea de sideribus atque eorum motu, de Mundi ac Terrarum Magnitudine, de rerum Naturâ disputant*, says he, *They dispute many things of the Stars and of their Revolutions, of the Magnitude of the World, and of the Parts thereof, and of the Nature of Things*: (*Cæs. de Bell. Gall. Lib. 6.*) To the same purpose *Pomponius Mela* (*Lib. 3. Cap. 2.*) speaks of their acute Discourses of the System of the World, of their deep Insight into Natural Causes, to which he adds Geography, as *Pliny* (*Lib. 3. Cap. 1.*) does Magick and Medicine. All which were Acquisitions very necessary to uphold the Dignity and Power these *Druids* had obtain'd over the People through a great part of *Europe*.

NOW their Philosophy being so comprehensive, as to take in, with the Theory of Nature, Astronomy, Geometry, Medicine and Natural Magick; and all this upon the Corpuscularian Hypothesis, as it may seem very probable from their antient frequent Commerce, by means of the *Tyrian* and *Sidonian* Traders, with the *Phœnician* Philosophy; particularly with the Placits of *Mochus* the *Sidonian*, whom our learn'd *Selden* takes to be *Moses*: I say, besides these noble parts of Natural Knowledge, their Metaphysicks likewise made strong Flights, partly on the Strength of their own Ratiocination, as in the Unity of the Deity; the Immortality of the Soul of Man; and other consequent Dogmata: And partly also from *Cabalistical Traditions*, as in that of the Conflagration of the World; the Præ-existence of Souls, and Transmigration of them

them from one Vehicle to another; the Propitiation of Sacrifices, and many more Particulars of that sort, which they strongly profess'd and taught; tho' indeed as to that one, of the Unity of the Godhead, the Stream of Idolatry towards the latter end of their Time bore strong upon them, and deflected them from their profess'd *Monothēism*, to give Divine Worship to *Medioxumate* Gods; such as *Taranis*, or *Jupiter*; *Hesus*, or *Mars*; *Belus*, *Belatucadrus*, i. e. *Bel y duw Cadarn*; *Teutates*; *Belin*, i. e. *Ap heulin*, or *Apollo*; *Diana*, and *Andraestes*, or *Victoria*, i. e. *Duwies yr Anraith*; and some say that *Mercury*, who likely was this *Teutates*, or *Duw-taith*, the great Conductor of Travels and Expeditions, was of chief Respect among them; but these were Errors lately crept among them, or they worship'd the one God, under these several Titles and Appellations.

THAT these eminent parts of Philosophy, both Natural and Metaphysical (acquir'd, as I said, by the early Acquaintance they had with the *Phœnician* Learning) flourish'd for some while among our antient *Druids*, we may well take it for granted on the word of these excellent Authors I have now mention'd. But of what sort their Notions and Explications of Things were, tho' amongst us all Remains and Footsteps of them are quite lost and perish'd, yet we have much to guess, that they were the same or very near a-kin, with what *Pythagoras Samius* sometime after, about the Sixtieth *Olympiad*, fetch'd also from the Disciples of the said *Mochus*, (as *Jamblichus* in the Life of *Pythagoras* affirms he did) and left recorded in his *Italic* School; or at least the said *Pythagoras* might well have borrow'd from his nearer Neighbours, the *Gaulish* *Druids*, the chief Points of his Philosophy, who had had them before from *Phœnicia*, and convey'd them that way to *Italy*: And what it was that made up the greatest part of the Philosophy of *Pythagoras* (besides what we have recorded and preserved unto us by his own Scholars) *Democritus* and *Leucippus* of old, *Galileo* and *Gassendus* of late, have sufficiently taught us.

SECONDLY, As to the Discipline of these *Druids*, or that Practical part of their Philosophy which refer'd to, and concern'd either their own Establishment and Society, or the People over whom they presided and govern'd; I find, it mainly consisted of, and exerted it self in, these three Particulars; *First*, In the Conduct and Management of themselves; *Secondly*, In Acts of publick Decisions and Judicature; and, *Thirdly*, In the solemn Rites and Performances of Religion; which brings me to the Third Observation propos'd, that is, their Orders and Societies.

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FIRST then, as to the Regulation of themselves, and the prime Establishment of their Societies and Orders; their Politicks seem'd to have been very cautelous and extreamly provident, in the uniform Plot and Model of their Constitution. They submitted themselves under one, to be unlimitedly obey'd and to be solely guided by, in the weightiest Conduct of Affairs. And then they divided their whole Body into distinct Classes and Fraternities, suited and proportion'd to the several Parts and Employments of their Function and Office; and in matter of Oeconomy and Classical Regiment, they were sort'd in an agreeable Subordination and Dependence of one Order and Society upon another, and of all upon one Chief, or Metropolitan, if I may so call him.

THIS Chief or Head *Druid* had a supream Metropolitcal Power, not only over their own Collegiate Societies, but also over the separate Communities and Governments of People, thro' the whole Nation, as *Cæsar* expressly affirms; *His omnibus Præest Unus* (says he) *qui summam inter eos habet Auctoritatem*: Over all these (meaning the whole Order of them) there is one supream Head and Governour, to whose Jurisdiction and Authority all were to pay Obedience and Submission, in all Matters relating to their Cognizance, &c. And that all People did yearly bring their Appeals from all places of the Land to his Tribunal or Court of Audience in *Gallia*, as their *dernier Resort*, their last Plea of Justice, *Cæsar* is express (*loco citato*) *confidunt certo Anni tempore* (says *Cæsar* of these *Druids*) *in loco consecrato; huc omnes undique qui Controversias habent, conveniunt, eorumque Judiciis Decretisque parent*, i. e. These High-Pontiffs with their Assessors, the Heads and Presidents (probably) of their inferior Orders, met yearly in a certain consecrated Place, at whose Tribunal all that have any private Suits or Controversies make their last Appeals, and stand for ever oblig'd to submit to their Decrees and Sentence.

THIS indeed *Cæsar* speaks of, as it was practicable in *Gallia* in his Time; but withal he says before, that their Discipline, of which this Practice was a main part, came into *Gallia* from *Britain*. And since he affirms it came from *Britain*, we may very well conclude that the same Course and Method as was us'd in *Gallia*, was also practis'd in the *British* Isle, and that that Place of their supream Judicature (as I shall in the next *Section* endeavour to make appear) was in this Isle of *Mona* or *Anglesey*.

THAT Head *Druid*, for the Eminency of his Place and the Singularity of his Office, was call'd *Drew*, that is, the *Druid*: He was, when dead, presently succeeded by another, who mounted into that Dignity,





Dna A.M. Delin. The Chief Druid

From a Statue

Dignity, either by his singular Virtue and Merit, or on account of Equality and Competition was put into it, by the Suffrage and Election of the inferior Orders: *Hoc mortuo* (says *Cæsar*, meaning the chief *Druid*) *si quis reliquis excellit dignitate succedit, at si plures pares, suffragio Druidum adlegitur*, i. e. when the Præfulary Dignity becomes vacant by the Head *Druid*'s death, the next in Dignity and Reputation succeeds; but when there are Equals in competition, Election carries it. In these Elections sometimes such Heats and Broils, and Interest of Parties raged among them, that Wars and Bloodshed have oft concluded the Contest.

THE inferior Orders were, as before is intimated, distinguish'd among themselves into different Classes and Fraternities; which as *Strabo* (*Lib. 4.*) reckons, were three, that is, *Δρῦδαί*, *Drudau* or *Dru-dion*; *Ουαλεῖς*, *Offwyr* or *Offyddion*; and *Βεῖρδοι*, *Beirdd*. *Ammianus Marcellinus* (*Lib. 15.*) gives the same reckoning; *Posthæc loci hominibus parum exculi* (says he) *ingruere studia Liberalium Doctrinarum, inchoata per Bardos, Euvates & Druidas*, i. e. afterwards, among the rude unpolish'd People, grew up the Knowledge of Arts and Sciences, begun and set by *Bards*, *Euvates* and *Druids*; then he proceeds to account for these three Orders, as *Strabo* before him had done.

BUT *Diodorus Siculus* and *Cicero* mention another Order of them, viz. *Sarronides*: But *Bochartus* and other Criticks have already clear'd that Point by shewing that *Druids* and *Sarronids* being Greek *Synonima*, were taken by Antiquity to express one and the same thing. Of these says *Strabo*, the *Bardi* were Singers; the *Ouvates*, Priests and Physiologers; and the *Druids*, to Physiology, added Ethicks and Moral Learning. And *Ammianus Marcellinus* (*loco citato*) gives much the same Character of them. *Bardi quidem fortia virorum illustrium facta, heroicis composita versibus, cum dulcibus Lyrae modulis cantitarunt; Eubates vero scrutantes summa, & sublimia Naturæ pandere conabantur: inter hos Druides ingeniis celsiores, ut autoritas Pythagoræ decrevit, sodalitiis astricti consortiisque, questionibus occultarum rerum, altorumque erecti sunt, & despectantes Humana, pronuntiabant Animas immortales*; that is, The *Bards* (says *Ammianus Marcellinus*) sung in well made Compositions, on their Harps, the heroick Acts of Men; the *Euvates* or *Eubates*, more deeply considering Nature, made Attempts to discover her highest Arcana, and most secret Workings: And amongst these the *Druids*, Men of more polish'd Parts, by the Rules of *Pythagoras*, affecting form'd Societies, gave themselves wholly to the Contemplation of Divine and Hidden Things, despising all worldly Enjoyments, confidently affirm'd the Souls of Men to be Immortal. In short, by all these Evidences we may collect, and warrantably say, that their *Bards* were their Singers and Records of Things, for in

Songs and Metrical Compositions they treasured up all their Knowledge of Things and Persons: The *Euvates*, their Priests and Physiologers; and the *Druids*, their most profound Theologers and Interpreters of their Laws, and Judges in all Capital Matters; on which account the *Druids* being more taken Notice of by Strangers, and being perhaps Men of more general Converse and Negotiation towards their latter Days, than the other Orders, all the Orders of them came to be generally call'd by the Name of *Druids*.

SECONDLY, (and which is the Fourth Observation propos'd) their Practicall Learning in reference to others, consisted mainly in Acts of Judicature and publick Decisions; towards which they seem'd to have been well studied in the Rules and Proportions of Justice and Equity, and sufficiently inform'd of the Nature of Right and Wrong. Herein the *Druids*, their Civilians and Casuists maintain'd great sway, and commanded infinite Respect and Observance, in every Province they came into, and wherein they had their separate Precincts and Allotments, with peculiar Powers and Jurisdictions to exercise the Authority of their Function.

THE extent of their Authority and Jurisdiction, as to Exercise and Administration, in as much as it reach'd to all places of the Nation, so as to Cognizance and Power, it took up almost every Case and Circumstance, whether Civil or Criminal: *Nam ferè de omnibus Controversiis* (says their great Conqueror) *publicis privatisque constituunt: Et siquod est admissum facinus, si Cædes facta, si de Hæreditate, si de finibus Controversa est, iidem decernunt, præmia pœnasque constituunt.* (Cæsar de Bell. Gall. Lib. 6.) i. e. they determine in almost all Controversies, both Publick and Private; and if any great Crime be perpetrated; if any Murder or Manslaughter be committed; if any Quarrels arise about Bounds of Land and Inheritances, these *Druids* do give Judgment in the Matter, and decree Rewards and Punishments, as the Case deserves.

NOW altho' this Decretorial Power extended even to Life and Death, yet the Execution of it (they being a sort of Ecclesiasticks) was for all I can find, wholly transfer'd to the secular Power of the City or Province they belong'd unto: The same likewise I conceive of their decreeing of Rewards and Punishments, being meerly Declarative, pronouncing Juridically, who were fit, how far, and perhaps in what manner, to be Rewarded or Punished. Yet one thing there was that struck a general Terrour, with which they might awe and over-rule their Laicks to almost any thing they pleas'd; and that was what these *Druids* took the greatest Care and Pains to inculcate to the People, viz. the

the People's indispensable Obligation to the necessary Rites and Duties of Oblations and Sacrifice, together with their own indisputable Power, of designing and appointing what Persons or Things they pleas'd, for the cruel Victims and Immolations of their Altars: Making them believe (as *Cæsar* says) *Quòd pro vitâ Hominis, nisi Vita Hominis redditur, non posse Deorum immortalium Numen placari* (*Cæs. loco citato.*) i. e. that for the Life of a Man, nothing but the Death of another Man, offer'd a Sacrifice on their Altars, could appease the wrathful immortal Gods, and make due Attonement for the Evil committed, or the Punishment threatned.

THIS indeed was their great Engine to put the abus'd People into what Posture they pleas'd, and was the chief Prop of their Authority, which it seems they kept up here to the very last: And on which depended their other Machine of Terrour among the inferiour Laity, which was their *Anathemas* and *Excommunications*: With this they quickly dissipated all Contempts and Disobediences; and in that Opinion, which they had industriously cultivated in the Vulgar, of their indispensable Necessity of sacrificing and of frequently attending the Solemnities of their Altars, there was no greater and more dreadful Stroke (except Death it self) that could be inflicted on a poor Mortal, than to be interdicted and excommunicated from the Rights and Priviledges of Sacrifice.

AND as the first, viz. the general Awe which they carried over all sorts of Persons, being able to appoint and order whom they would to the Slaughter, gave them the great Authority of Commanding; so this latter, that is, the Power of Interdicting and Excommunicating secured them the speedy and effectual Execution of whatever they commanded; *Siquis aut publicus aut privatus* (says *Cæsar*) *eorum Decreto non steterit sacrificiis interdicunt; Hæc Pœna apud eos gravissima; quibus ita interdictum est, ii numero impiorum ac sceleratorum habentur; ab iis omnes decedunt, aditum eorum sermonemque defugiunt.* This is their greatest Punishment, who refuse to submit to the *Druids* Decrees and Sentence, to be debarr'd the Use and Solemnities of Sacrifice: *Those who are so interdicted* (says *Cæsar*) *are accounted the most wicked and profligate of all People, to be shun'd and eschew'd by all honest Men.* Nay, to shew the further Congruity of this Scheme with future Methods, or what came to be afterward practis'd in the true Christian Hierarchy; *Neque eis petentibus jus redditur, neque Honos ullus communicatur*, says *Cæsar*, of them who were excluded and anathematized for their Contempt and Delinquency, and debarr'd the common Rights and priviledges of Religion; they were not only vile and abominable in the account of all Men, but also while they continued interdicted, they were as out-law'd Wretches, excluded and

render'd incapable of all Benefit of Law, no Place of Trust or Honour to be ever confer'd upon them. Thus we may observe the Guilt of Contempt and Disobedience to just Authority, as it was in all the Dispensations of the true Religion, so in the Eye of Nature it self, it has ever been reckon'd the foulest and most unaffociable Crime, and consequently branded with the most odious Marks of both Divine and Human Indignation.

THIRDLY, (which is the Fifth Observation propos'd) of the *Druids* Discipline, in relation to Acts and Exercises of Religion, I shall only touch, as I did in the rest, on what is most obvious and remarkable: That they had Times and Places sacred and separated unto holy Uses, 'tis natural to think; but what precise determin'd Portions of Time those were, no Author mentions; 'tis probable they had * one day in *seven*, as the generality of Mankind had, appointed and set apart for Divine Worship; and that that was, as in most other Nations, the day of the Sun, 'tis as probable. What other Festivals or Anniversary Solemnities they had, we know not; Yet it is not unlikely, but that they had set Times, and peculiar Celebrations of their deify'd Heroes.

AS for their set and appropriated Places, we are sufficiently told, that they were Groves of Oak, *Jam per se Roborum eligunt Lucos, neque ullâ Sacra sine eâ fraude conficiunt*, says *Pliny* of these *Druids*, (*Natural History*) i. e. they dress and cultivate Groves of Oak, for without that Tree, or those Groves, they never celebrate any part of their sacred Functions. They plac'd a very high Mystery in the *Misseltoe* of that Tree, the *Pren-Awyr*, as they call it still in some parts of *Wales*, which they ever cut down, in great Solemnity, with a consecrated golden Instrument; receiv'd it on their *Sagum* or white Garment, and preserv'd it as *Jove's* greatest Gift, with the highest Veneration and Worship.

Ad Viscum Druidæ, Druidæ cantare Solebant.

THEY had these Groves (one may conjecture) in many places of the Country, which they call'd *Llwyn*, probably enough from the original word *Allun*; thence I take it that *Elan* had its Denomination, which Christianity retain'd, and the Christians apply'd to *their* own

* Clem. Alex. Strom. Lib. 3. where he vouches the Authorities of *Hesiod*, *Homer*, *Callimachus* and others, for the sacred Observation of the seventh day, as a general Practice.

consecrated Places and publick Oratories. These Groves were great *Septs* and Enclofements of tall and spreading Oak, ever furrounding their most sacred Places. And from that antient Notion of *Llan* or *Llwyn*, as betokening a Fence and Enclosure, I take the compound words, *Per-llan*, *Gwin-llan*, *Id-lan*, *Cor-lan*, and *Glyn* or *Glan*, a Valley enclosed with Wood, to have been originally denominated.

IN these Groves they had their sacred Erections and Apartments; that is, either their Mounts and Hillocks, which they call'd *Gorseddaû*, from their sitting aloft upon them, on which they pronounc'd their *Decrees* and Sentences, and made their solemn Orations to the People: *Multa de Deorum immortalium vi ac potestate disputant, & Juventuti tradunt*, says *Cæsar* of them, *i. e.* they discourse many things of the Power and Perfections of the immortal Gods, which they preach unto the younger People; or they had in these Groves their erected Pillars and Idols, unto which some think they attributed Divine Honours, as the Memorials of their deify'd Heroes: Or they had in them their Heaps or *Carnedde*, on which they had a peculiar Mode of Worship, by throwing and heaping of Stones: Or they had their Altars or *Cromleche*, on which they perform'd the Solemnities of Sacrifice, and their sacred Rites of *Aruspicy* and *Divination*: Or, lastly, in some larger and more eminent Groves, they had many of these together, as Pillars and Heaps of Stones were commonly within one Grove and Enclofement, they to this day standing so close together in many Places, that I cannot suppose them to have had different Enclofements: And in one remarkable Place, where I presume one of these great Groves to have been, there are the Remains of all these, except a *Cromleche*, together on one small spot of Ground, where in all probability they were comprehended within the Verge of one great Grove, which I shall mention in its proper Place; the Marks of those Erections being still extant there, tho' the Wood enclosing them have been gone away these many Ages.

NOW granting that these Mounts, Pillars, Heaps and Altars to have been so engroved about and shaded, as I have conjectur'd, the particular Uses of them, for all that, must be very difficult to determine. Yet that all these, whose Remains are to this day among us, are Monuments of *Druidism*, peculiarly adapted to the particular Rites and Ceremonies of their Religion and Worship, will I think by very few be deny'd: For certainly some Things these celebrated Religionists had of a standing Composure and Erection for the Ministration of their Function and Service of their Religion; and what these were I would fain be inform'd, if they were not these. Altars we are sure they had, and considering the unbounded Zeal and Fervency which People generally had to Immolations and Sacrifices, these Altars must be also very Numerous:

Numerous: And therefore one may be inclin'd to believe, that besides the *Cromleche*, these Heaps and Columns must have had also their Groves about them (for without these, no sacred Ceremonies) as *Pliny* assures us: And so we may suppose that these wanted not their *Arae* or smaller Altars, to which People resorted with their trivial Oblations. However that was, 'tis certain that some flattish Stones like Altars are usually found lying not far from these Heaps and Columns.

THUS I conceive this antient famous Sect of Philosophers, Politicians, and Divines came to fix their Metropolitcal Seat and chief Seminary in the Isle of *Mona*, and from thence to plant and establish their Hierarchy, thro' the whole *British* Nation. These Men having form'd and perfected their System, partly on their own stock of Knowledge originally convey'd here with the first Planters, and partly as I said before, by their early intercourse with the People of the East, they continued sole Masters of the Isle of *Mona*, and of her Sister the Isle of *Man*, both which, as is very probable, they held in demesne, and govern'd by a sort of Monastick Polity, till they came to be dispossessed of it and outed by the conquering *Romans*.

IN all that long space of Time, from their first establishing to their Expulsion, we may reasonably imagine, these learned Persons maintain'd their Authority at home and their Reputation abroad, in considerable Lustre and Eminence; every Community and Government (it seems) of the whole Nation, being constantly supply'd, for their information of Knowledge, and their necessary Ministrations of Laws and Religion, as their old ones decay'd, from their pregnant Nursery, the Isle of *Mona*, with a new Set of these *Druids*; which indeed might quickly give her the Appellation of a Mother, as we see now *Canterbury* has in respect of her Suffragan Dioceses, and other Places have in respect of their respective Sons and Vicars: And was therefore very antiently call'd *Môn Mam Gymru*, * *Cwm-bre*, i. e. *Regio Vallicosa*; or *Cyn-bre*, i. e. *Regio Primaria*, being a word then of larger extent than now it is; tho' in after Ages, I confess, as *Giraldus Cambrensis* observes, this Island came to enjoy that Title, and well deserve it from the great Provision of Corn it yielded, and other Plenties of it.

NOW under these extraordinary Advantages of foreign Correspondencies, and domestick Encouragements, no wonder this wary Sect grew up to that great Respect and Reputation, in the Opinion of all their Neighbours (neither, by the way, was the fortunate Arms of

* There are Valleys among the Helvetick Alps call'd Cooms to this day. The Latin Campus seems to be derived from it.

the valiant *Brennus* any of the least Helps to enlarge their Fame) that many of those foreign Neighbours seem to have taken some of their Schemes and Modes of Worship from these *Druids*, as may be somewhat perceiv'd in the Accounts which *Cornelius Tacitus* and other Authors give of the Religion of some of the Northern Nations: Nay, 'tis certain the *Pythagoreans* agreed with them in many Things, not only in Point of Doctrine, but also in Matters of Ceremony and Practice, as hath been observ'd by many Authors, both antient and modern: Which 'tis not to be doubted, they had from the *Druids*, and not the *Druids* from them; because these *Druids* were their Seniors in Time, if not of a higher Class in Learning: And 'tis allow'd that the Propagation of instituted Knowledge is always (*ab Antiquioribus*) deriv'd from the more Antient: And besides that, *Pythagorism* was but the Profession of a petty School in *Italy*, when the *Druidish* Doctrine was entertain'd and celebrated over a great part of *Europe*.

I shall here before I close up this Section, subjoin a Passage relating to this Affair, which I lately met with in an Anonymous Author; who would fain make *Anglesey* with her Sister the Isle of *Man*, to have been those two *Fortunate Islands* so much talk'd of by the Ancients. His words are these;

THE two Fortunate Islands (says he) so much talk'd of and celebrated by the antient Poets, have been for many Ages last past utterly lost and not to be discover'd: Among many Supposals let us add some: They were Two, and so are these: They went both by one general Name, and so did these, being called Monæ, that is, the one Môn, the other Manaw; the one the bigger, the other the lesser; the one the nearer, the other the more remote.

THE antient Philosophers and Poets were great Celebrators of Virtue, and thereupon for Encouragement of Men, did affirm there was a Place of Pleasure or Rest, whereto after this Life they were carried who had lived regularly, and that Place was sometimes call'd the Elysian Fields, as at other times the Fortunate Islands.

THEY did further fancy that tho' there were other Delights, yet above all, the Pleasure of Converse with the Just, and a Relaxation from Care, was most valuable; they might therefore conceit the better of these Islands above other Places, because of the strict Life of the Druids, a Religious People here dwelling, sequestred from the Cares of the World, and doubtless of a great Name and Virtue, at their first sitting down.

THEIR name Monæ imports also a solitary Place, as Monastical among the Religious has the like Signification from the Greek Language.

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The two Fortunate Islands were in the Judgment of the best Writers, generally, by the Report of Natalis Comes, a noted Mythologist, seated upon the Western Coast of Britain; They were in the Atlantick Ocean by common Consent; and these are there also; for in antient Time that Tract of Sea lying beyond the Coast of Africa and Europe to the West, was called from the Mountain Atlas (probable enough) the Atlantick Seas; the Streights thereby being the Outlet of them to the Græcian and Roman Countries who successively lorded it over this part of the World.

THE Elysian Fields or Fortunate Islands were said to be full of Shades; The Druids here nourish'd many Woods to perform their superstitious Rites in; Anglesey was called Ynys Dowyll, a dark and shadowy Island, from the Wood there growing; The Greek and Latin Poets antiently reckon'd the North their right Hand, and the South their left, from their way of looking to the West, towards the Elysian Fields. More might be said (says the Author) to this purpose, which I omit: I will add in the Close the Opinion of some few of Note: Homer thought they were on the Coasts of Britain; Isacius Tzerzes, a Greek Author of account, in Camden's Opinion, reports they were with the Britains: And the Story of Plutarch, in the Life of Sertorius, I will repeat, which methinks is not distant from what we are now speaking of.

*SERTORIUS, upon his Retreat out of Spain, was forced to take the Sea; and being there in little Quiet also, not allow'd to land peaceably on the Spanish or African Coasts, he being then in the Mediterranean, at last he pass'd the Streights of Gibraltar, and turning on the right towards the Spanish Shore again, he met with divers Sailors, who were coming from the Fortunate Islands, seated not far one from another, about Ten Thousand Furlongs from the Coast of Africa: Sertorius hearing thereof, was so taken with a Resolution of going to live there, retired from the Wars, that had not the Pyrates of Cilicia forsaken him upon hearing of these his Determinations, 'tis likely he had attempted to go there: Now these Islands are much about the same distance; and if they be not these, I will give over my Enquiry with Dr. Heylin, who having search'd diligently for them in all remarkable places of the World, seems at last to leave his Hopes in the plain Fields, as out of Expectation to find out where they are, for I think not of any such probable Two, on our Coasts, where it was in antient Time strongly reported they were, if they be not these. So far the said Author, in his Book, intituled, *Historiæ Britannicæ Fragmentum.**

*NOW to reflect in a word or two on the probability of these Arguments: It is indeed, as Bishop Stillingfleet retorts on Olaus Rudbeck's Atlantis, some degree of Inhumanity, not to suffer any one to think
best*

best of, and even to magnify if he please his own Native Country, whatever it be: Yet when the Arguments one produces be of weight, let him be of what Country he will, their due Respect and Deference ought to be paid them. I easily foresee what Objections are at hand to this Gentleman's Opinion. Alas! they'll say, are not these Islands too coarse a Place, too bleak, cold and rugged to be those sweet delicious Habitations? I answer, perhaps indeed they are so, and that those *Elysian Fields* and *Fortunate Islands* might be somewhere else, if they ever had any other Existence, than in the Poets Fancies. But to prosecute the Objection a little further, let such as would insist on it, consider that at those early Times, when those Notions were cherish'd, the face of the Earth had no greater Paint and Varnish on it in one Place than another, appearing then, as well in those Countries where that Opinion reign'd, as in these Countries which are not now to be compar'd to them, in its own Native Dress and Simplicity. And in that Condition and Circumstance I would fain ask any one who understands the Climates of the Globe, whether the Fancies of the People of those hotter Countries, who were frequently annoy'd with the Sun's scorching Visits, were not more elevated, and their Affections and Senses touch'd with a greater gust and relish of Pleasure, at the Representation to them, of a Country more cool and breezy, and yet warm enough, than of any other equally hot or hotter Regions, however garnish'd and pleasantly situated. In a word, whether a Country by Nature remov'd from the Noise and Tumults of the World, equally free from the Annoyances of Heat and Cold, furnish'd with all Necessaries of Life; full of delicious Groves, pleasant Shades, bubbling Springs: Their Woods re-sounding with Nature's Musick; curiously cut into various Forms, into Theatres and Temples: Here running out into pleasant Walks, and there extended in shady Vista's and Apartments: And above all, walking and meditating *here* a Company of divinely inspir'd Souls, abounding with instructive Documents of Virtue, and profound Discoveries of Nature. I say, whether a Country thus advantaged and qualify'd, being represented to the Genius of a studious *Greek* or *Phœnician*, would not with him compleat the Idea of a wish'd *Elyzium*; and this Island, being at that Time (under the Culture of these learned thoughtful *Druids*) in all probability such, I shall leave the Answer to assail the Objection, and shall now from this hint out of *Plutarch*, proceed to relate another that comes more to the purpose.

THIS learned *Greek* in his Tract of *The Cessation of Oracles*, speaking there of the *Genii*, or those Gods of the *Gentiles*, whom they pretended to have inform'd and actuated those Idols where (before the In-

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carnation

carnation of Christ) these Oracles were deliver'd, gives us a Story of a certain Gentleman, who was sent with some Ships, by the Roman * Emperor, who by probable Circumstances seems to have been *Claudius*, with direction to discover the Western Coasts of *Britain*. The Relation *Plutarch* gives of that Expedition is thus :

There are many Islands (says he) which lye scatter'd about the Isle of Britain after the manner of our Sporades. They are generally unpeopled, and some of them are called the † Islands of the Heroes: One Demetrius was sent by the Emperor to discover those Parts, and arriving at one of the Islands, next adjoining to the Isle of Britain before-mention'd, which Island was inhabited by some few Britains, but those held Sacred and Inviolable by all their Countrymen. Immediately after his Arrival the Air grew black and troubled, and strange Apparitions were seen: The Winds raised a Tempest, and fiery Spouts and Whirlwinds appear'd dancing towards the Earth. When these Prodigies were ceased, the Islanders inform'd him, that some one of the Aerial Gods or Genii, superiour to our Nature, then ceased to live: For as a Taper while burning (says Plutarch) affords a pleasant harmless Light, but is noysom and offensive when extinguish'd; so those Heroes shine benignly upon us, and do us good, but at their Death, they turn all Things topsy-turvy, raise up Tempests, and infect the Air with pestilential Vapours.

THIS Story, tho' the learned *Cambden* took it to be fabulous, is very remarkable; and if the Author had but nam'd the Island, it would be the earliest Account (excepting one that will just now follow) that has to any purpose been made of it: But tho' he nam'd it not, yet any one may see, that the Description this *Demetrius* gave of that inhabited Island, which he in his Coasting-Voyage had enter'd into, does, next naming it, abundantly satisfy any impartial Man, that it was this very Isle of *Mona*.

* Tho' I have refer'd this Discovery, by *Demetrius*, of the Western Isles of Britain to the Emperor *Claudius*, because soon after the Isle of *Mona* came to be possess'd by the Romans, and a little after that, the other Western Isles were thoroughly discover'd by the Roman Fleet under *Julius Agricola*, so that there was no need of another in the Time of *Adrian* the Emperor, to whom some would ascribe this Action: Yet I find that *Tacitus* says in the Life of *Agricola*, that *Caligula* had entertain'd a Design to attack Britain, and to that End, it is not unlikely but that he sent this *Demetrius* on that Expedition, and that he return'd not to Rome with the Account of his Voyage, till the beginning of *Claudius's* Reign, who perform'd that Design in Person, and settled Colonies in the Southern Parts of the Island.

† *Ynys y Cedŷrn*, as this was antiently call'd, and on that account probably *Tacitus* gives it the Character of, *Insula Incolis valida*. *Annal. Lib. 14.*

FOR, *FIRST*, His discovering it in the Time of *Claudius* (for before then *Plutarch* came not to *Rome*, to be in a way, to have this Intelligence) shews it was one of our Western Islands; the Southern and Eastern Isles having been discover'd by other Emperors some Years before; and its being *inhabited*, when he found other of those Islands unpeopled, as many of the lesser ones then undoubtedly were, shews also that it was an Isle of some bigness: And indeed his demonstrating the Situation of it, as nearest to the Continent of *Britain*, confirms the more, its being the Isle of *Mona*, for no other Isle there is (I know of) but this, that comes so patly under that Circumstance.

SECONDLY, The Inhabitants of it, he says, were but few: Perhaps most of the Priests were abroad in the Provinces, exercising their Functions in their particular Districts, which these *Druids* were wont to do, as I have shew'd before: But such as were at home in the Island, he expressly says, were by all the People held *sacred* and their Persons *inviolable*. This Character goes as far as any one can wish, to prove the Inhabitants of the Isle he mentions, to have been the Religious *Druids*, and that they were among the People, of that great Respect and Authority, as we find indeed those Men were, as that none durst at least molest or control them.

THIRDLY, He gives account of a Discourse he had with some of those holy Men, about the cause of unusual Storms and Tempests, upon the occasion of a very prodigious one that happen'd when he was among them. These Men account not for it, from Natural Causes, it being look'd upon by them, as a Prodigy of a very remarkable and unusual Appearance; and therefore they determine of it, in a supernatural way, very agreeable with the Principles of that Set of Men, who, as appears in the last *Section*, generally entertain'd the *Pythagorean Hypothesis*, and the antient Theology of the *Phœnicians* and *Egyptians*, whose Opinion of the Mortality of the *Genii* or the Aerial Demons, shifting from one Vehicle to another, which they reckon to be the dying of these inferiour Gods, * is very well known: And these Men giving a Specimen of their Knowledge that way, it intimates that they were these Religious *Druids*, which the Person mention'd convers'd

* See Dr. Henry More's *Immortality of the Soul*, Lib. 3. Cap. 4. 5.

with, in that Island: So that upon the whole it may be, I presume, well concluded, that those two Relations from *Plutarch* do fairly hint at this Isle of *Mona* and its Religious *Druids*, tho' he is only wanting in not naming it: But since he names it not, I shall lay no great stress upon it, but take it as a collateral Evidence, to support other more express Testimonies which I suppose will be of force to make it appear, that this Isle of *Mona*, was the prime Seat and chief Residence of the celebrated antient *Druids*.

T H E R E is another Account in *Diodorus Siculus*, out of *Hecataeus*, (*Lib. 3. Cap. 11.*) a very antient Author, of a Northern Island of considerable bigness, little less than *Sicily*, situate over against the *Celtæ*, (which I shall mention here only on the score of Probability) inhabited by the *Hyperboreans*, which Name the *Greeks* at first gave to all the Northern Nations. He describes it as a fruitful pleasant Isle, dedicated to *Apollo*; and that most of the Inhabitants of it were Priests and Songsters. They had in it a large Grove and a Temple, of a round Form, to which these Priests frequently resorted with their Harps, to chaunt and celebrate the Praises of, and to sing Hymns to *Apollo* their great, Deity. He says they had a Language of their own; and that some *Greeks* had been in it, and presented valuable Gifts to their Temple, with *Greek* Inscriptions on them; and that one * *Abaris* came from them to *Greece*, and contracted Friendship with the *Delians*. He adds, that for the space of Nineteen Years, their God *Apollo* us'd to come and converse with them: And which is the more remarkable, they could (as if they had the use of Telescopes) shew the Moon very near them, and discover therein Mountains and heaps of Rocks, which that Instrument only can do. Then he concludes, that over their sacred Town and Temple, there presided a sort of Men call'd *Boreadæ* (call'd so at that Time, and by the then *Greeks*) who were their Priests and Rulers.

N O W to make a just Reflection on this Passage; there being no Island of that bigness, Northward of *Greece* in the *Euxine* Sea, or any place of that Coast; and the Position of *this*, being expressly said to be opposite to the *Celtæ*, who were the Inhabitants of *Britain* and *Gallia*, with other agreeing Circumstances, excepting the bigness of it, compared with *Sicily*, which last Circumstance (the Geography of Places in those early Times being uncertain and at random, and consequently

* Surnamed perhaps ap Rees. The *Greeks* and *Romans* took British Surnames with their prefixes, as one Name; as *Prasulagus* and *Arviragus* were, probably, but ap Rees leg. and ap Meyric.

very liable to be misreported) it may, I say, with these Circumstances, appear highly probable that the Isle of *Mona* was meant in that Relation; and if so, this is the earliest Account we meet with of it, in any History: For **Abaris* was contemporary with, and a Scholar of *Pythagoras*, about the Fifty-fourth *Olympiad*, and Five Hundred and Sixty-three Years before the Birth of Christ, as *Porphyrus* and *Jamblichus* mention. And this *Abaris*, by the account of these Authors, was a great Magician, as some of the *Druids* were known to be: All which together may add Credit to this, tho' a *Greek* Story; and to confirm it the more, it is well known that the *British* Isles held great Correspondence and Familiarity, by means of the *Phœnician* Traders, with the *Grecian* Islands; and that the Learning of *Pythagoras* was in great repute with the *British* *Druids*, some of whom, as this *Abaris* did, might frequently come to visit and converse with the *Greeks* in those Islands, and leave this Character of it among them; however it was, I urge this Story no further than the Foundation it is built upon will bear, of which let the Reader pass his own Judgment.

* See *Bishop of Worcester's Letter to Dr. Bentley*, p. 45, 55, and *Chronol.* 7.



S E C T. IX.

That the Druids resided Originally and Metropolitically in the ISLE of Mona; Of the Romans Conquest of the ISLAND, and the Consequences of that Conquest, with a Conjecture of the Removal and Departure of the Druids.

IT is generally allow'd that universal Consent and Tradition, where Evidences to the contrary are wanting, are in all cases of considerable weight and prevalence, to infer a Conclusion; and tho' in this case before us, it be, I confess, at this time of day of no great Moment, whether these superannuated *Druids* seated themselves in this Place or no, yet as the Matter relates to Point of History, any one that is any way concern'd in it, is obliged to give it what Light he can, and the Nature of the Thing will bear.

I think I may take it for granted, that it is the generally receiv'd Account, among all sorts of People in *Wales*, who pretend to any thing of Antiquity, that the Isle of *Mona* or *Anglesey*, was antiently the Seat of the *British Druids*: Nay, there is not a Book of late written, of History, or Geography, which touches the Isle of *Anglesey*, but gives the same Account; tho' the Opinion for all I could yet see, rather seem'd to have been taken upon trust, passing from hand to hand, among those Authors, who have lately mention'd it, than well settled upon its due Foundation and Evidence: 'Tis to no purpose to recite Instances, which are too many, and which only serve to prove a Consent, and that it has not been, till of late Years contradicted, which is all I propose in this part of the Proof.

'TIS true, there has been some Competition between the Isle of *Anglesey* and the Isle of *Man*, for that Pre-eminence, manag'd with some Heats between the *Welsh* and the *Scottish* Antiquaries: But that difference was not so much about the Thing, in which they all concurr'd, as about the Name, viz. whether *Anglesey* or the Isle of *Man*, was the true *Mona*, mention'd by *Tacitus*. But that Point our Countryman, Mr. *Humphrey Lloyd*, has clear'd beyond all dispute, against the as false as frivolous Suggestions of *Hector Boetius* and *Polydore Virgil*: Yet it may well appear that the *Scotch* were not altogether out in one respect, and I must
with

with Submission profess my Concurrence with the *Scotch*, so far, that I believe it very probable that the Isle of *Man* was also call'd *Mona*, and did antiently as well as *Anglesey* belong to the Religious *Druids*; nay further, and that the *Druids* after their Expulsion from *Anglesey* by the *Romans*, did most of them retreat to *Manaw* or the farthest *Môn*, and being settled there, did thence maintain their Jurisdiction over the unconquer'd *Caledonian Britains*: So that indeed upon this supposal, both sides of the Dispute may be true and tenable, but in different Times, that is, *Anglesey* might be, and probably was the Metropolis to the Time of the *Roman Conquest*, and the Isle of *Man* likewise, from that Conquest to the Time of Christianity; and their being truly so, might well occasion those two different traditional Accounts, especially they being both of them of one and the same Name, and thereby give start to these Disputes about them, which I shall anon more largely make appear.

THE Authorities of *Cæsar* and *Tacitus* consider'd together, tho' they do not expressly affirm, yet by a Consequence that any one may rationally gather from their words, they plainly and positively point (and that with as much evidence, as any Proof of that sort can admit of) on this Isle of *Mona*, to be at that Time, the Capital Seat and Academy of these Religious *Druids*.

FOR first *Julius Cæsar*, in his Commentaries of the *Gallick Wars*, makes frequent and ample mention of these *Druids*, and of their Orders and Discipline; having it seems more than ordinary Curiosity to inform himself of sundry Particulars relating to their Original and Institution: *In Britannia* (says *Cæsar*) *Disciplina eorum reperta atque inde in Galliam translata esse existimatur*, i. e. their Order and Discipline, 'tis thought, was first found out in *Britain*, and thence was convey'd into *Gallia*.

NOW *Cæsar* is express, that their Original and first Institution, as he was inform'd, was in *Britain*: By whom was he inform'd? By common Report and Tradition, *existimatur*, it was then believ'd and thought so; nay more, *Cæsar* not only says by Report, that their Original was from *Britain*, but further adds, that at that very Time, when he was writing his Commentaries, which is probably conceiv'd was, when he was on his *Gallick Expeditions*, at that very Time, he says, these *Druids* had their chiefest Schools, and their best and most accurate Learning, in some place in *Britain*; for, says he, speaking of their Learning, *Et nunc* (meaning that very Time) *qui diligentius eam rem cognoscere volunt, plerunque illuc* (meaning *Britain*) *discendi causâ profisciscuntur*, i. e. and now these Persons here (meaning *Gallia*) who would arrive to any Excellency and Perfection in that *Druidical Learning*, do frequently go over to *Britain*, to compleat and accomplish their Studies.

BY

BY this it is apparent, that their *primary Place* of Knowledge, or head University, was then somewhere in the Isle of *Britain*, where they resorted from all Parts, even from beyond the Seas, to obtain the best and choicest Learning of the Time, and where (no doubt) their Numbers were great, and the Place considerable which entertain'd those Numbers. And what that Place was, or where it lay, no extant *Roman* Authors (tho' in their Relations of other Things, Places, and Persons of far less account, they are very minute and particular) ever mention'd one Syllable of it, but what is related by *Cornelius Tacitus* of the Isle of *Mona* or *Anglesey*: And therefore I take it to be in some measure conclusive, that since they mention'd not in any other Place, the Appearance of this Religious Sect (which Appearance if they had found but the least Account or Notice of, I can scarce believe they would have failed in the mention of it) it must be therefore in the Isle of *Mona*: Nay, *Tacitus* himself, who is the only Author I know of, that makes particular mention of this Place, does not so much as name a *Druid* in any other part of the *British* Territories, tho' he be also very exact in recording Things of far less Moment, till he comes to describe the Expedition of *Anglesey* under *Paulinus Suetonius*, where he makes very particular mention of these *Druids*, of their *Groves*, *Ceremonies* and *Worship*.

IT is probable indeed, these *Druids*, who before were every where sucking the Sweet of the Land, upon the Approach of the *Roman* Storm, were fain like Bees to rally home, and to withdraw to their Hive, to secure themselves while they were able in their defended Island, as their safest *Sanctuary*: And good reason they had so to do, for *Strabo* assures us they were all extreamly hated by the *Romans*, who gave them no Quarters wherever they met with them; *Ob nefanda hæc sacrificia omnem Druidum superstitionem tollere tentârunt Romani, sed frustra*, says *Strabo*, i. e. by reason of the horrid superstitious Sacrifices of these *Druids*, the *Romans* mainly endeavour'd to destroy their Religion, but could not; and by this it is no wonder, that no *Roman* Author takes notice of them, in any other Place, when they were not to be seen there, but had all retreated to their Head-Quarters, their last Place of Refuge, this Isle of *Mona*.

BUT here at this Island, when the *Romans* knock'd at their very Doors, were ready to break up their Nest, and unmercifully fall upon them, then it was no longer time for them, to stand upon Priviledges, and cry, *Immunes bello*, that they were no Votaries of *Mars*, no Men of War; no, they must now to their Arms, if possible, to defend themselves, their *Groves*, *Temples* and *Altars*: And here indeed *Cornelius Tacitus* comes to the Point; where describing the Manner and Event of
this

this Battle, he shews us the *Place* which *Cæsar* before had intimated was somewhere in *Britain*. They had one *Archipræsul*, or chief *Druid* among them—*His præest Unus*, says *Cæsar*; and where was he, but where they all flock'd unto him? And where did they flock, but to the Isle of *Mona*? Where *Tacitus* says, they were seen in great Numbers.

HERE indeed *Tacitus* finds them out, as if his Pen, having taken the Hint from *Cæsar*, had travell'd all the conquer'd Provinces of *Britain* in quest of these *Druids*, and of the Place of their Abodes and Studies: And at last, by tracing the Steps of *Paulinus Suetonius* over a small Arm of the Sea, he fell on the very Spot and Place before hinted; and there at the first dash, gives us an Army of them: For mentioning there the *Britains* resisting the landing of the *Romans* into the Island, he says, their Army (meaning the *Brittons*) was surrounded by another Army (for he describes them no less) of *Druids*, of both Sexes, Men and Women, for they had (it seems) their Nuns and Sisterhood in that Order: *Druidæque circum, intercurfantibus fæminis*, are his words: And these too appear'd in such Numbers, that he calls them *muliebre & fanaticum Agmen*, i. e. a Squadron of Virago's and Madmen.

THE *Men-Druids* shewing here (no doubt) some part of their usual Behaviour at their sacred Ceremonies, i. e. *Sublatis ad Cælum manibus diras preces fundendo*, in pouring of Vollies of Execrations and Curses, with their hands lifted up to Heaven, on the insulting *Romans*; as the Women did theirs also, viz. *In modum Furiarum, veste ferali, Crinibus dejectis, faces Præferendo*, i. e. in running about like Furies with burning Firebrands in their hands, clad in fearful Habits, with their hair waving and dangling behind them.

THIS very Passage of the *Historian*, with unprejudic'd Men, will render it hugely probable, that this was the very Place, and these the very Persons of the famous *Druids*; and that that may appear yet to any one more plain and evident; let me only ask, if these *Druids* chief Seat and Residence had been in any other Part of the then conquer'd *Britain* (and indeed what Part of it the *Roman* Army, one Time or other, had not reach'd unto?) how it came to pass that we had not some Account, in some Author, of such an Appearance of these *Druids*, playing their last Game (*pro Aris & Focis*) as we have it by *Tacitus*, in this Isle of *Mona*? I need not press the Question, 'tis so unlikely, that I think no satisfactory Answer can be given it.

WE find no where else but plain *British* fighting: But here in this Isle of *Mona*, the *Historian* gives a very different Account of things: By what he relates of that Passage, we may perceive the whole Action to have had more of a grand Religious Ceremony in it, than a Battle; very

fuitable to such a Religious Place! very agreeable with such a Rabble of impotent cloister'd Bigots! When the *Romans* were just a landing, what did the Islanders do? Where was the accustom'd *British* Resistance? To shew us what sort of Discipline they were under, among that besotted Religious Crew, the first Onset, we find, was begun with the spiritual Weapons, *Dirarum Precum*, of Curses and *Anathema's*; whilst the *Laicks* stood [*stabat pro littore* (says *Tacitus*) *diversa acies*] ready to execute the *Druids* Commands on the fierce undaunted *Romans*; who (to confirm yet my Argument the more, that is, that these *Romans* had never before seen such an Encounter, nor in any Place such a sort of People) *novitate aspectus militos percussa*, says my Author, they were more stricken with the Novelty and strangeness of the Sight, than with any part of the fighting.

BUT when the spiritual Sword proved too short, and the *British* Arms too weak, to sacrifice (in which these *Druids* seem'd only skilful) those hardy *Romans*; they themselves, I mean the *British* People, Priests and *Druids*, immediately fell a lamentable Sacrifice to the *Romans* extreamest Outrage and Cruelty; who, to shew us yet more plainly, the sacred Furniture of the Place, threw the poor *Britains*, with their Religious Leaders, into their own sacrificing Fires [*igni suo involvunt*] destroying their beloved Groves [*excisique Luci sacris superstitionibus dediti*] of old accustom'd to most inhuman Barbarities; and trampled down and demolish'd their *Altars*, on which by their mangling the Bodies of Men, they us'd to consult and appease their incensed infernal Gods, [*nam cruore Captivo adolere Aras, & hominum fibris consulere Deos, fas habetur:*] In a word, what *Cæsar* says in general of these *Druids*, *Tacitus* assures us, in short, but fully enough, was practis'd by them, in this Isle of *Mona*.

THIS methinks is so unexceptionable a Testimony of the Matter, to any one who views that Passage of *Tacitus* with impartial Attention, that this Island was at that Time the chief Seat and Residence of these famous Priests, that next his saying in exprefs Terms, that it was so, 'tis a clear *Moral Evidence*, to oblige the Assent of any one, that rightly considers the Liberty of an Historian; and if it be demanded, why he did not expressly say so; I answer, it was a common Affection of his Pen, to express Things vulgarly known, as that was (most likely) at that Time, under the Umbrage of more important Characters; for what *Tacitus* says of these *Druids*, in that particular, was as intelligible an Intimation then, of this Place's being their chief Seat and Habitation, as it would be now, in any *French* Historian, who says that the Duke of *Bourbon* besieg'd the Pope and his Cardinals in *St. Angelo*, or that *Rome* is the Pope's Head City.

NOW

NOW having shew'd the undeny'd Consent of Ancients and Moderns, the joint Authority of *Cæsar* and *Tacitus*, which were enough of themselves to evince what I urge, without any further Proof; yet I will not rest there, but shall go one Step further, by shewing such antient Remains and Monuments, which both by the agreeableness of their Names, and coherences of Things and Circumstances, do make evident Demonstration (as much as Things of that Nature can bear) of their being the Relicks of, and antiently belonging to, the beforemention'd Rites and Customs of the antient *British Druids*.

FIRST, In respect of Names, tho' Time the great Devourer both of Names and Things, hath made almost as clean work here, as in any other Place; yet it hath left us some, and by good fortune such too, as patly answer the chiefest Passages deliver'd of them, in *Greek* and *Roman* Authors; which I presume no other Place, either in *Britain* or *Gaul*, can produce.

I have before hinted, how Appartments and Divisions of Places *here*, were most antiently distinguish'd into *Bòds*, *Caers* and *Treus*: And that those Names were promiscuously us'd and apply'd unto particular Precincts and Allotments. Now in the chief part of this Island, call'd *Cwmwd Mæne*, in the very Center of that Division, we are able to shew some of the antient Appartments of *Caers*, *Treus* and *Bòds*, to have retain'd and kept, unto this day, the Appellation of all the foremention'd Orders of the *Druids*. Nay not only the Names are retain'd, but also the orderly and regular Position of those Places, which bear those Names, so nearly adjoining and bordering one on another, may contribute no small Evidence to the Truth of the Conjecture.

TO instance, they had, it is allow'd by all, one *Archipræsul* or *Head Druid*, call'd *Drew*, *propter excellentiam*; and there, in that Precinct, even in the middle of it, is a *Trev* or Township, call'd *Trè'r Drew*, the *Druid's* Town: This *Head Druid* was in all probability nearly attended by the other Orders, and his Dwelling accommodated by the Vicinity of those separate conventual Societies; and these Orders and Societies you have seen before distinguish'd out of *Strabo* and *Ammianus Marcellinus*, into *Drudau*, *Offwyr* and *Beirdd*; now for the *Drudau*, we have *Bod-drudau*; for the *Offwyr*, we have *Bodowyr*; and for the *Beirdd*, we have *Trè'r-Beirdd*: All these not only adjoining to, but almost surrounding *Trè'r Drew*, the *Head Druid's* supposed Seat and Mansion.

BESIDES these more substantial Notes of *Druidism*, that preserve the Memory of their whole *System*, there are in that Precinct to be taken notice of, other circumstantial Memorials of the more observable Parts of their Discipline and Worship, deducible out of the remaining extant Names of these Places: Of which take these Instances.

GILDAS the *Britain* intimates that they had in the Time of the *Druids*, consecrated Rivers and Mountains: And there runs through the middle of these Divisions the River *Breint*, i. e. Chief or Royal River; the River *Brenta* in *Italy* perhaps was so call'd on that account; and I know not but *Havren* might be originally call'd * *Awivraint* or *Auraint*, that is, a Royal or Consecrated River. *Cæsar* mentions their supream Consistorial Court or *Tribunal*; there is there a great Circular Bank of Earth, mounted on a plain piece of Ground, and call'd to this day *Brein-Gwyn*, i. e. the Supream Court or Consistory. The Ancients decipher'd Astronomy by the Name of † *Edris*, a Name attributed to *Henoch*, whom they took to be Founder of Astronomy; so there is just by, a Summit of a Hill call'd *Caer-Edris* or *Idris*, and not far off, another Place call'd *Cerrig-Brudyn*, the Astronomers Stones or Circle. These Religious Priests above all things affected Walks and Solitudes; there is bordering on one of their Townships, a small Villa call'd *Myfyrion*, i. e. a Place dedicated to Studies and Contemplation. 'Twas their exceeding Care and Concern to nourish and cultivate Groves of Oak, as is testify'd by many Authors; and hard by these Townships aforesaid, that retain the Names of their Orders, is a small Precinct or Township call'd *Trev-ir-wydd*, i. e. the Township of young Trees, or the Nursery of their sacred Oak: There is also just by, a Place call'd *Myssoglan*, perhaps from *Viscus* or *Misseltoe*, (*V* and *M* being promiscuously used in antient Times) a Plant they highly venerated; and another call'd *Cefn y Werwen*, i. e. the Juniper-Tree's Hillock, a Tree of sacred Use also in Antiquity, as may somewhat appear by the Prophet's taking it for his Tabernacle (1 *Kings* xix. 4, 5.) under which the Angel of the Lord appear'd to him. All which Places, as the Analogy of their Names speaks something of *Druidism*, so they lye bordering on these Precincts which bear the Names of all their Orders, as represented in Plate II. Fig. 1.

THERE are also in other places of this Island, some scatter'd Relicks of these Names; there is *Bodowyr* in *Bodedern* Parish; *Alaw'r Beirdd* in *Llanvachreth*; and *Maen y Drew* in *Llan Elian*; but in no

* *Awy* being the antient word for a River.

† *Vide* Theophil. Galeum, de Generali Philosoph. p. 12.

Place such a *Skeleton*, such a regular and orderly Position of the Remains and Ruins of *Druidism*, as I have observ'd and pick'd up in the Parish of *Llanjdau* and its neighbouring Townships.

I must own that some of these Names might with some colour and likelihood be ascrib'd to other Causes than what I have here assign'd them; as *Trev-ir-wydd* might be so call'd from *Merwydd hên*, who was indeed sometime Tenant of that Land; and *Caer-Edris* also might have its Name from *Æneas ap Edris*, who was free Tenant there likewise; but for all this, whoever considers how usual it was with the *Britains* to give Names to their Children, from the Names of certain Places, whereunto they had some particular Relation, as *Tegydd*, *Teganwy*, &c. will find reason to believe, that these Names were rather conferr'd on them on that account, than that those Places should be so call'd from the Persons that had those Names, especially since it is evident that other Places of the Names I now mention in this District were very antient, as *Moel-Edris*, *Cader-Idris* or *Edris*; and there is a place in the Parish of *Llanddeniolen* in *Carnarvon-shire* call'd *Caer irwydd*, probably on the same account.

SECONDLY, From the Names I shall descend to the Things themselves, and of these I may say there are such too, as that there are hardly any Particulars of Note to be accounted for, in their whole Administration and Worship, but one may in the Places I mention, shew some Tokens and Footsteps of, and fairly answer to, every Point of the Relations of *Cæsar*, *Tacitus* and others, with agreeable and, to this day, extant Remains and Appearances of them.

I will here begin with the whole Passage of *Tacitus* in relation to this Island, and the Inhabitants of it: He says, when *Suetonius's* Army, crossing that Arm of the Sea which divides this Island from the Land adjoining, had got near the Shore on the Island's side, *Stabat pro littore diversa Acies*, says *Tacitus*, I take his meaning to be, that there stood nigh the Shore the mingled *Britains* (Natives and Foreigners) to oppose the Invaders landing: Now in that Place where it is traditionally reported these *Romans* landed, about a Bow-shot from the Water-side, is a large Field call'd to this day *Maes Mawyr Gad*, or as some call it, *Maes Hir Gâd*, viz. the great or the long Army's Field, from which to the Shore of the River *Mæne* there yet appear some Remains of little Works and Entrenchments; a little to the East of that, just on the Shore, there is a place call'd the *Rhiedd*, i. e. *Nobilium Statio*, the chief Mens Post; on which Place the other day were taken up from under a Stone near
the

(a) See
PLATE II.
Fig. 2.

the Sea-shore a Parcel of *British* * Weapons, a sort of those *Jacula Amantata*, or such like (as appears probable from their Loop-holes and Sockets) in use by the (a) Ancients.

NEXT, where *Tacitus* says that they had, meaning the *Britains*, huge sacrificing Fires near at hand, unto which they were thrown by the conquering *Romans*; now on that very spot, where 'tis supposed the Battle was, there appears a great square *Tumulus* made up of Earth and Stones; nay, I have been an Eye-witness of a great quantity of Ashes intermix'd with pieces of Bones taken out of the Ground a Yard deep, not far from this Place, with a small Copper-Coin of *Claudius Cæsar*, taken up very fresh and undecay'd.

LASTLY, He says [*excisique Luci sævis superstitionibus dediti.*] i. e. they had their Groves, the till then inseparable Concomitants of the *Druidish* Priesthood, which the sacrilegious *Romans* immediately cut down and demolish'd; and to this day here are Places retaining the ancient Name of *Llwynau* or Groves, as † *Llwyn Llwyd*, ‖ *Llwyn Moel*, *Llwyn On*, *Llwyn § Ogan*; in or near every one of which may be re-

* These Brass or Copper-Weapons are frequently found in the Isle of Anglesey, as indeed they are in all Wales, as well as in England; which implies, whether Roman or British, that they were very common and of general Use with one or both of these People. That they were Chisels to cut and model Stones, tho' contended for by some learned Men, I cannot assent unto: And what Virtue soever these may imagine the Ancients consider'd in that Metal, sure it is that it is utterly incapable for that Purpose, by being of too lax and soft a Texture, and its Parts not stiff and rigid enough to take a hardening as Steel and Iron will do; neither can it be said that Brass was harder then than now, or that they had an Art of tempering it which is now lost, because the very Metal is it self remaining in these Hatchets, which plainly shews the contrary; many of them being rather Copper than Brass, which is a softer Metal.

I have seen several of them, and one I have in my own Possession, which is fresh and shews no Tokens of being much used. It has no hollow in the back part as others have, but a blunt Tail depress'd on each side, fitted to fasten something to it: It is four Inches and a half long, and two and a half broad at the Edge. In Wood perhaps something might be done with it, but it is far too soft to slice and batter any hard Stones. I have often thought that if they gave this Tool a good Edge, fastned one end of a twisted Thong or Strap to the Loop part, and the other end, like a Flail, to the head of a Lance or a long Staff, accommodating the hollow part or Socket with a Stern or Tail of long spread Feathers, or some light thin Plate or Leather fly-back, like that of a Weather-Cock, set parallel to the Edge of the Weapon, to ballance and guide the Motion of it, to fall always like an Arrow or a winged Dart, on its Point and Edge, and manag'd with a strong Arm, at the Strap's length, and well laid on, it would be capable by quick repeated Strokes, of doing considerable Damage and Execution. Now that the ancient Britains, in their driving Chariots, or in any other posture of fighting, amidst Showers of Darts, did use these Sling-Hatchets, if I may so call them (which with a dextrous Arm, from one blow given, would quickly return to give another) to annoy and gaul their approaching Enemy, is more than I will pretend to say; only, that as these are very capable of being made use of in that manner, so 'tis presum'd their being really us'd so will have leave to pass with others, as no unreasonable Conjecture; and more than Conjecture we have little now to affirm of the ancient British fighting; much less will I say that this was the only Use they made of this ready Tool, it being perhaps serviceable in many others, in their Military Expeditions.

† *Brya Celli*. ‖ *Plas newydd*. § *Ogan vel Dir-ogan*, i. e. *Vaticinium vel Augurium*.

mark'd

fig. 1

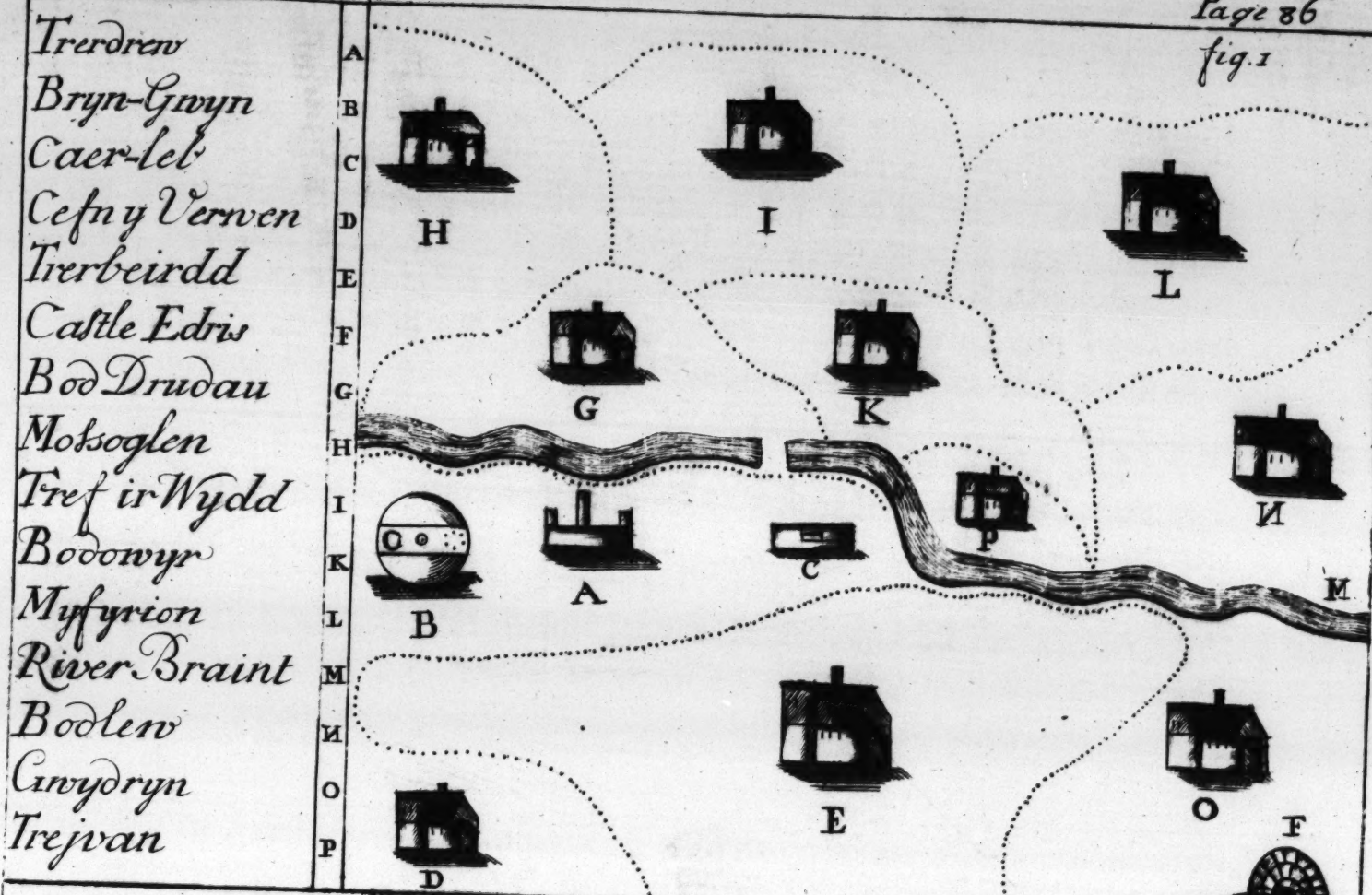
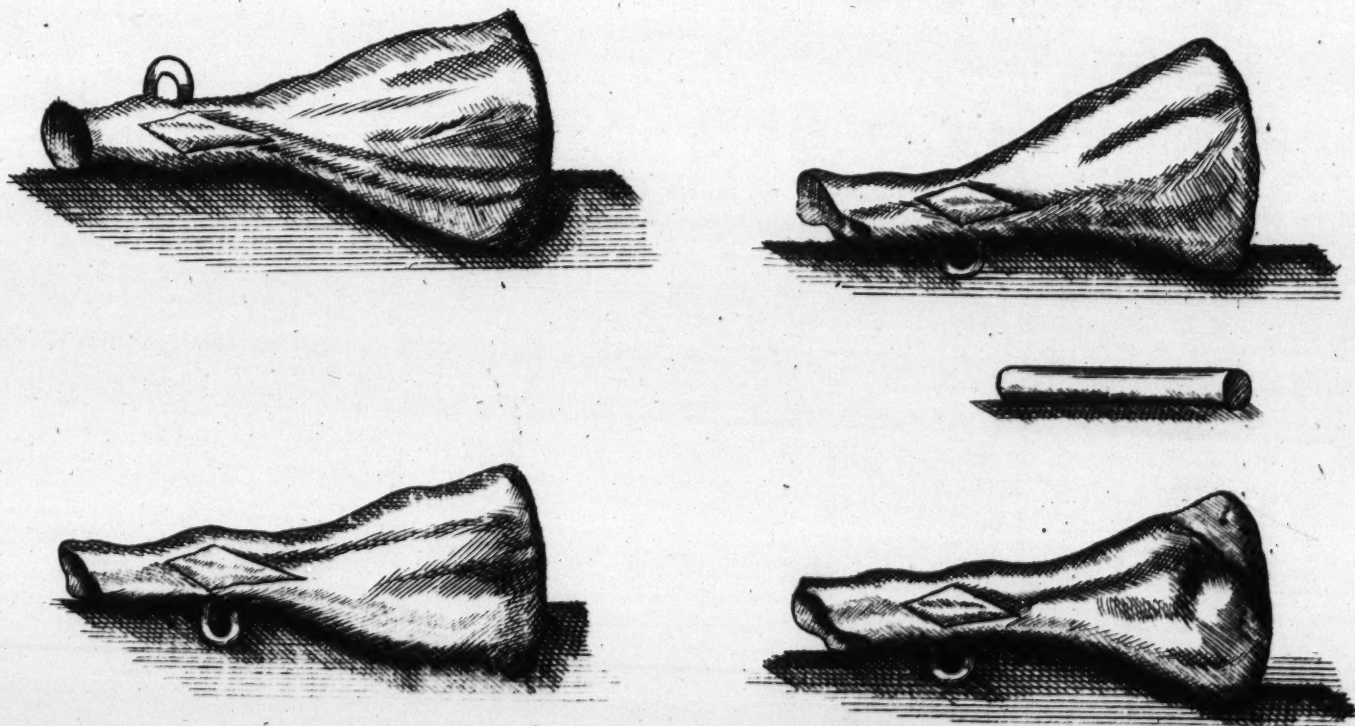


fig 2





mark'd some Remains of *Druidish* Worship, either broken Altars, Pillars, Remains of a *Caruedd*; and no doubt there were many more Groves, whose Names are lost and quite forgotten.

IT being now made somewhat apparent on the Evidences produc'd, that the chief *Druidical* Residence was in the Isle of *Mona*, and particularly in and about the Place now call'd *Llanjdan*-Parish; it may then be expected that that Place of all the Island, must be at that Time most plentifully adorn'd with variety of *Form'd Groves*, containing in them Mounts, Pillars, Heaps, Altars and other Appurtenances of their superstitious Worship: And that altho' the Groves surrounding them be now quite gone and perish'd, and the antient Names of them be utterly lost, yet it may be justly expected that many of the more lasting Erections (on the supposal I offer) should remain there, as standing Monuments of their long forgotten superannuated Uses: And indeed in that respect there are of such enough to answer that end, and to give sufficient Satisfaction to a just and reasonable Enquiry.

AND I must confess, that altho' I have found and observ'd many of those Remains in and about the Parish of *Llanjdan*, yet it is too difficult a Task for me, to adjust and put them so together, as to be able to settle a right determinate Judgment of the true Uses of them; which I am far from pretending to do: Neither after so long an Oblivion do I think it likely to be done by any; only this I shall presume upon, that if I give a reasonable account of those Remains, in relation to those antient Uses of them discoverable in Authors of Antiquity, and partly before-mention'd, I shall perhaps contribute some Light to that Point of History, so far as these Evidences will extend, and not displease such as out of a just Affection to the Antiquities of their Native Country, will be willing to take up with coherent Probabilities and reasonable Guesses, where more clear and undoubted Certainties, and Historical Evidences are altogether wanting and silent in the Matter.

FIRST, Since 'tis sufficiently evinc'd that the *Druidical* Seat and Residence was in the Isle of *Mona*, and since those antient betokening Names and Evidences, do principally fix and determine in this Territory, it will be then expected that I shew some extant Remains, in this Place, of their Habitation and other Solemnities of their sacred Office and Authority, which I shall attempt to do by presenting to my Reader's View the Particulars following.

'TIS scarce to be doubted, but that the *Head Druid*, agreeable to his Dignity and Character, had his Capital Seat or Mansion surpassing
all

all others of the inferiour Orders and Societies in what was then reckoned Magnificence and Grandeur: But the *British* Buildings being at that Time generally of Timber, except their Ground-works and Foundations which were of Stone and entrench'd Earth, all we can now trace of those Palaces and greater Structures, must be from what are left remaining and visible of those Ground-plots and Foundations; and by this way of Search we are directed to observe, in this mention'd Territory, even in the middle of the Place call'd the *Druids*-Town, on a fair extended Plain, a rais'd Square of about Fifty Paces over, doubly entrench'd, and moated about, and so situated, that the River *Breint* might be, and probably was, brought in to fill the Ditches of it, which were very deep, and are now all choak'd up with Mud: The innermost Banks of the Entrenchment are yet of some height, the Angles a little elevated and rounded: The *Area* or green Plot within the Banks are very even and level, shewing as if it had been the Ground-floor of an erected wooden Palace, having near the middle of it the Foundation of a round Tower of Stone, or Stair-case: That this was no warlike Entrenchment is demonstrable from its Situation, it being so disadvantageously streightned on each side by rising Grounds so nearly commanding, that it could afford no Defence: And that it had a Grove of Oak sometime surrounding it (which may be one Argument that it was a *Druidical* Structure) the very Mud taken out of the Ditches of it discovers, which near the bottom of the Ditch seem to be all one Mass of rotten Oak-leaves: The whole Plain with the entrench'd Foundation, call'd now *Caer-leb*, is represented in Plate III. *Fig. 1.*

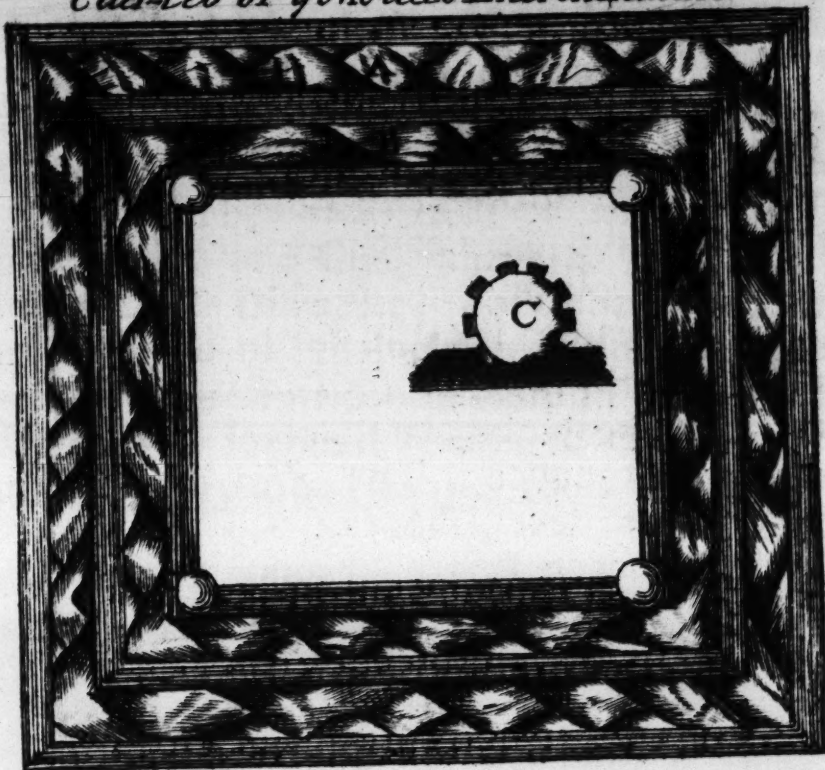
* See
PLATE III.
Fig. 2.
and
Fig. 3.

N E A R this last mention'd Place, on a piece of Ground call'd *Trev-wry*, there are a great many circular Stone-Foundations on the side of the River *Breint*: And also on another spot of Ground hard by, call'd *Tan ben y Cev'n*, there are two large Quadrangles of this * Figure, lying almost contiguous on one side: The Foundation of their Stone-Walls, which were very thick, appearing of some height above Ground; in each of these Squares there are several very large circular Foundations, formerly of great Strength and Capacity, far surpassing the ordinary *British* Ruins, which is not unlikely to be the Remains of some extraordinary *British* Building in that Township. I give only their Form, but am not exact in their Situation, which is of no great Moment.

T H E chief *Druid's* principal Seat and Mansion being suppos'd to be in this Precinct, we may also expect to find here some Remains of his great Temple and supream Tribunal, where we are told were acted the highest Performances of his sacred Office: And herein indeed we shall not be far to seek; for in the other end of this said Township of *Tre'r Drew*, wherein all these Ruins already mention'd are, there first appears
a large

Caer-leb or y Mounted Entrenchment

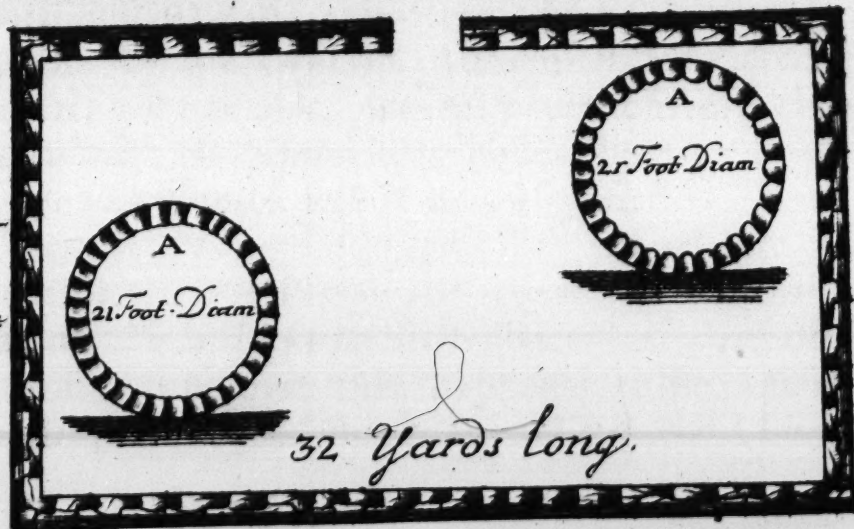
A y outer Bank
B y inner Bank
C y foundation of
a Tower

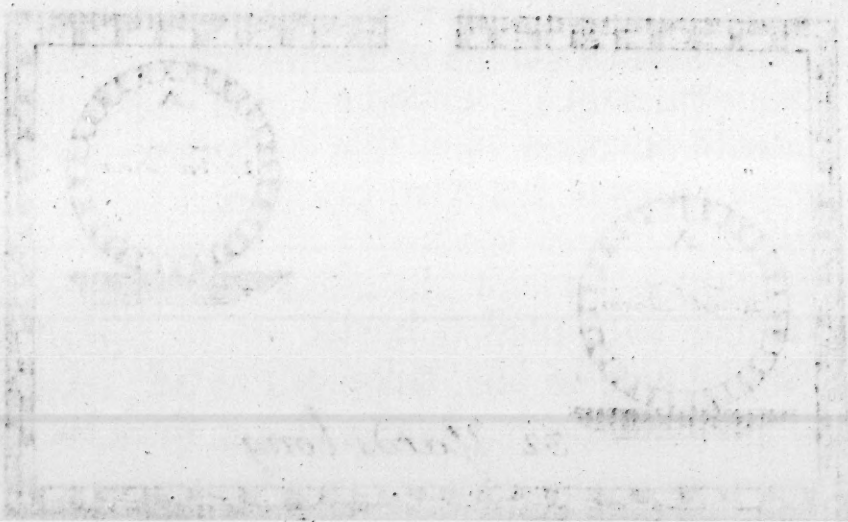
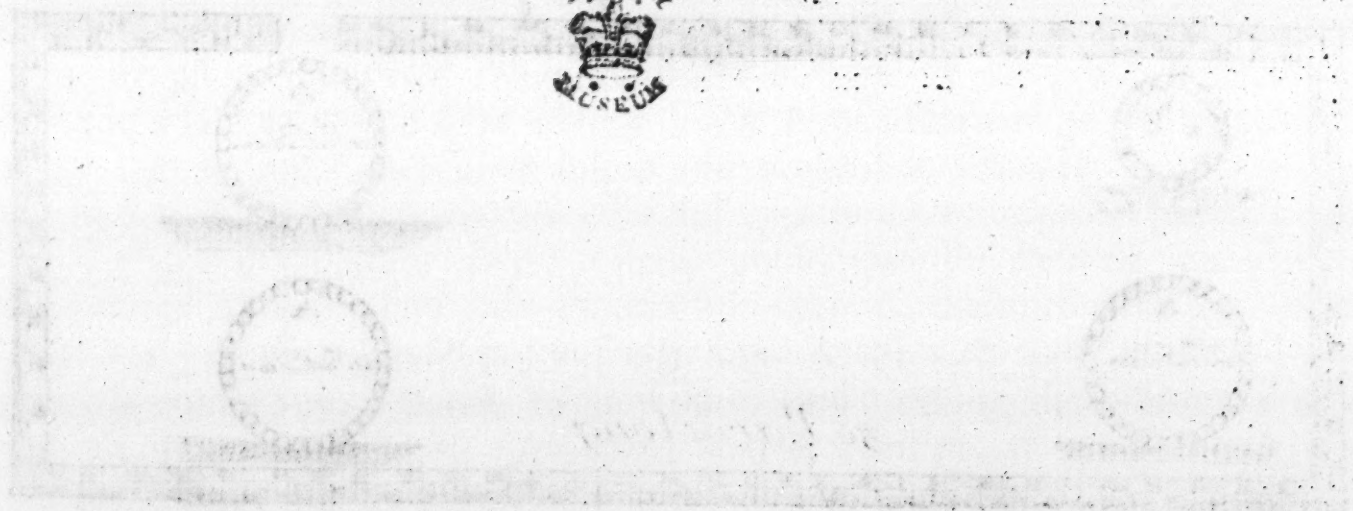
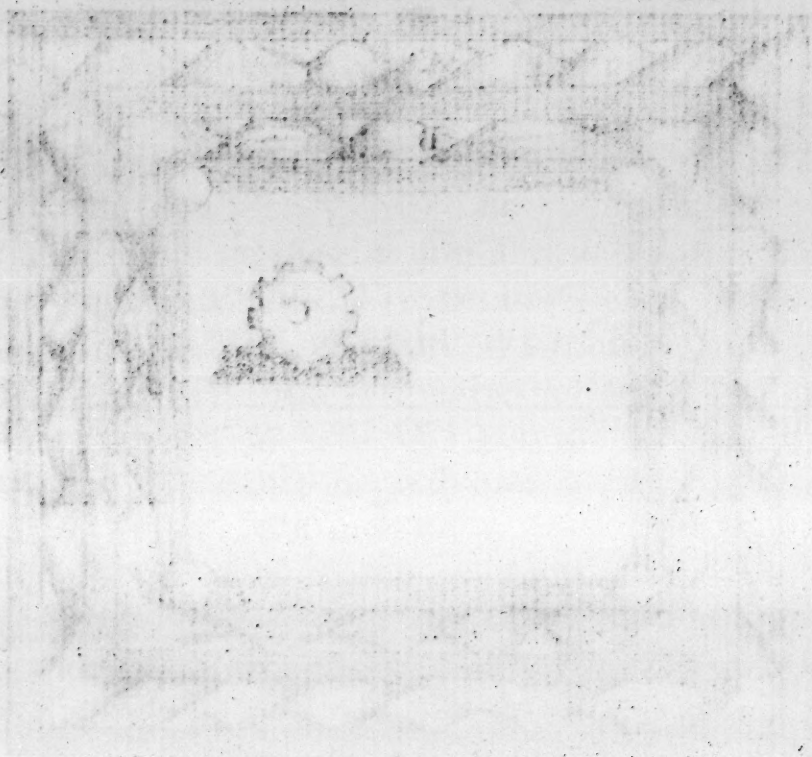


Fan Ben y Cefn



A y Foundation of y
British Houses. Sup-
posed in y upper
part to be of timber.





a large Cirque or Theatre, rais'd up of Earth and Stones to a great height, resembling a Horse-shoe, opening directly to the West, upon an even fair spot of Ground; secondly, about a Furlong further, directly West of this round Bank, there appear the Remains of a Ring or Coronet of very large erected *Columns* or Stone-Pillars, three whereof are yet standing, together with the Stump of a fourth, broken a little below the middle; by the Position and Distances of which, one may easily calculate their Number and Order to have been Eight or Nine great Pillar-Stones, pitch'd in a Circle about an included *Area* of about Twelve or Fourteen Yards Diameter; both these, and the Cirque last mention'd, being conceiv'd to lye included within one great Grove, at this Time, shews the Representation in Plate IV. *Fig. 1.*

THE round Cirque or suppos'd Theatre at the East-end is all made of Earth and Stones, carry'd and heap'd there to form the Bank; for taken up there it was not, for the bottom within and without lies level with the Surface of the Ground on which it is rais'd: 'Tis within the Circumvallation about Twenty Paces over, and the Banks (where whole and unbroken) above Five Yards perpendicular height.

IT is call'd *Bryn Gwyn*, or *Brein-Gwyn*, i. e. a Supream or Royal Tribunal, *Brein* or *Breiniol* signifying in the *British*, Supream or Royal; and *Cwyn*, properly Suit or Action, and metaphorically Court or Tribunal. And such the Place must have been, wherever it was, that a supream Judge gave Laws to a whole Nation: No one can reasonably imagine it to be properly *Bryn Gwyn*, i. e. a white Hillock, it being a low Situation, and the Soil about it (which sometimes uses to denominate Places) being not of a white, but of a reddish Complexion; neither is there any Hillock of that Name near it, from which it might be so call'd.

AND now tho' this Place, and the antient Name and *Celebrity* of it be altogether forgotten, and quite out of Mind, yet the Composition of the Name taken from *British* Etymons, *Brein* and *Cwyn*, and its Position so near the Places which bear the Names of all the *Druidical* Orders, may well justify the Conjecture, of its having been once the Supream Consistory of the *Druidish* Administration: And for a further Confirmation of this Particular, we may yet observe that the antient Use and Meaning of that Name was not altogether so forgotten, but that our Language (as Names and Words of general Concernment in any Language will not easily be forgotten) has till of late preserv'd some Footsteps of it: The *British* People, it seems, having still continu'd to apply the Name of *Brein-Gwyn* to such Places as were of Supream and Sovereign Judicature, wherever that happen'd to be; as doth appear in the Remains of some, both of our late and antient *British* Poets, who

N

took

took the word *Bryn Gwyn* in that Acceptation, always applying it to some Supream Tribunal :

Pan fo tri Brenhin

Ar Gorsedd y Bryn gwyn

Gwynfyd y Rhian.

Taliesin.

HERE *Gorsedd y Bryn Gwyn*, is plainly apply'd by *Taliesin*, or some other antient Poet, to a Royal Throne or *Tribunal* : Neither is it unlikely but that *Taliesin*, or who ever was Author of that antient Ode, might take the word in its *Druidish* Acceptation, as having it, in that sense from more antient Records and Tradition, and apply it in their wild prophetick way, to any Sovereign Tribunal, and so I find it was by the latter Poets, viz.

Tr Hudd gwrol, bardd gorwyllt

I eigion eiff y Werddon wyllt

Daw eilwaith oi daith i dir

(I'r Bryn gwyn braw jowngir)

A'r hudd warcherir ar byn

Braw anghof yn y Bryn gwyn.

Dafydd Lhwyd ap Llewelyn,
yngbowydd y Wylan.

IN this *Cowydd* of the Poet, the word *Bryn gwyn* is undoubtedly apply'd to the great Council of the Nation. But to this purpose most plain is that of *Adda Frâs*, who almost graphically describes the Parliament-House, or *Westminster-Hall* by the Name of *Bryn gwyn* : Both he and the last mention'd Poet threatening *Henry the Fourth* with I know not what *Britton*, to possess himself of the *British* Scepter, thus describes his Motion, viz.

Ac ynghastell y Follallt yr ymguddia

Tn Hwnslo Heth y bydd cadarna

Ac yn Siring Crofs yr ymgadarnhâ

I fyn'd i'r Bryn gwyn i gael eisteddfa.

Adda Frâs.

IN the first of these Poets we may observe it call'd *Gorsedd y Bryn gwyn* : *Gorsedd* always denoting a *Tribunal* or Judicature ; and in the second, the *braw anghof* and *braw jowngir* implying a great Consternation, must



fig. 1.

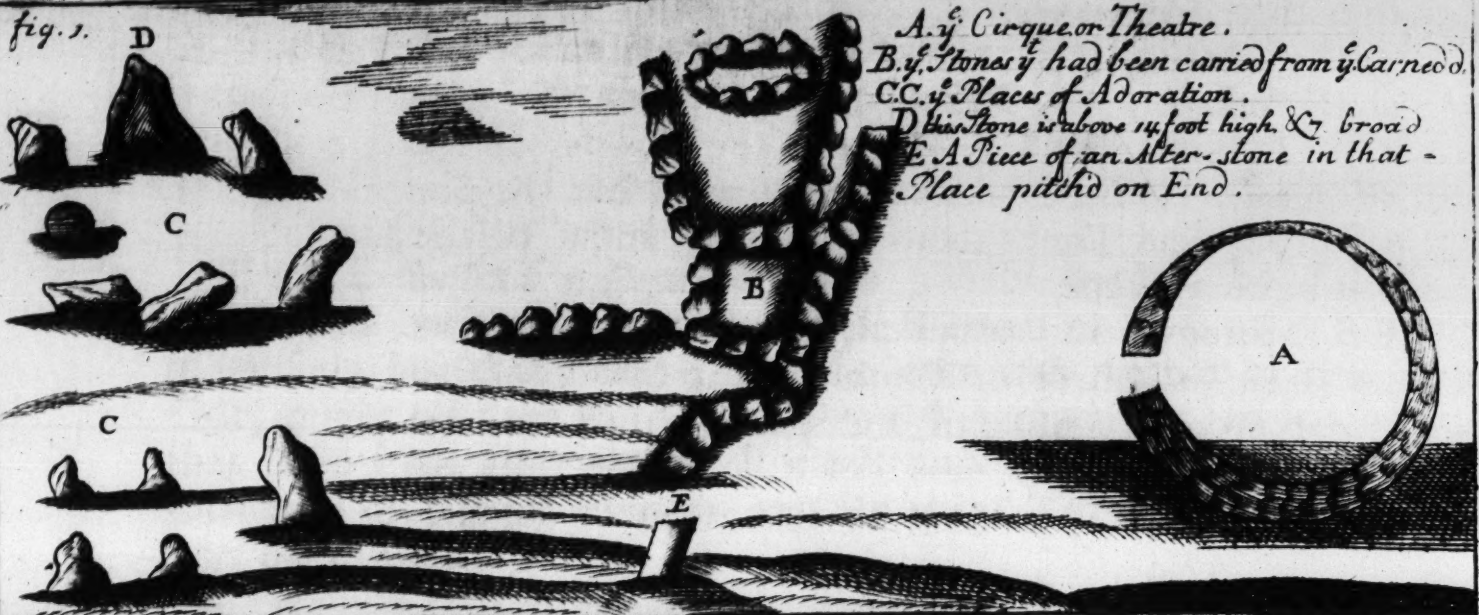
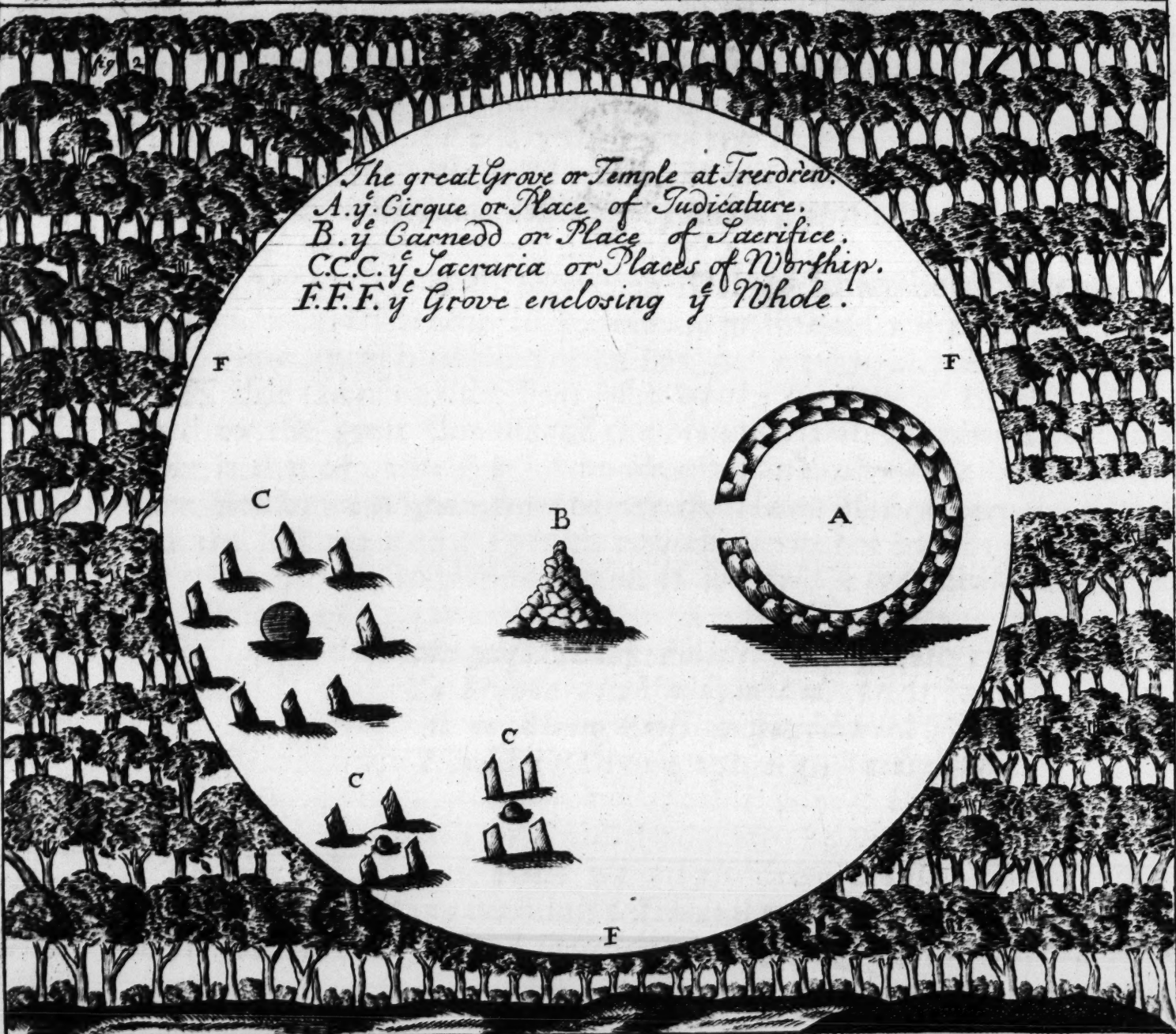


fig. 2.



must also imply a great Assembly ; but the last Passage is more plain still, where the Poet describing the Motions of his feign'd Conqueror, brings him thro' *Hounslow-Heath* to *Charing-Cross*, and thence *ir Bryn gwyn i gael eisteddfa*, viz. to the great Assembly, or the Parliament-House at *Westminster*, where the Throne or Place of Inauguration then only was : 'Tis true, Mr. *Cambden* says the *Britains* antiently call'd the Tower of *London* by the Name of *Bryn Gwyn* ; but the State-Assemblies being in those antient Times there kept, they might on the same reason then call it by that Name.

THESE things being premised, I shall now adventure to represent this great *Druidical* Grove or Temple, as it then consisted, or at least might be conceiv'd to consist, of a *Cirque*, *Carnedd*, *Columns* and *Altars*, and surrounded with a *Quercetum*, or a round Enclosure of tall and spreading Oak, to be conceiv'd in the manner describ'd in Plate IV.

Fig. 2.

THAT this great Grove or Temple was exactly as I represent it, no one will expect I should positively affirm : For in things of that remote Distance and Ambiguity, a sober Guess grounded on probability of Circumstances, and a just coherence of things, must be allow'd to determine and fix Particulars. When we survey the scatter'd Ruins of a Royal Palace, may not one adjust the parts of it, and take the freedom to represent a probable Idea of the whole ? This is all I attempt in this particular. *First*, The *Cirque* or Theatre at the one end, the Name and Position of it, gives me warrant to determine the Use ; *Secondly*, The *Carnedd* in the middle, the great quantities of Stones there, now scatter'd into Hedges and other Uses, and having observ'd many other *Carnedds* so dispos'd, it induc'd me to take them also to have been one ; *Thirdly*, The great standing *Columns* at the West end, three of them yet standing whole and entire, and the Stump of a fourth taken notice of and adjusted to the rest, will discover to any one, the Position and Range of them to be somewhat above a third part of a Circle, in a regular Order ; who by a View of them, letting his Fancy supply the want of those that have been broke or carry'd away, and of such as lye in pieces stragling there, with imaginary ones, will easily find that the whole Set of them, when standing, made a Ring or *Coronet* of Eight or Nine Pillars, with a large *Area* in the middle ; *Fourthly*, The collateral Pillars, four of them are standing as I describe them, but of the other four next the *Cirque*, there is but one now standing, to which indeed for coherence sake I took the Liberty to add three Attendants, to answer their opposite ones : And truly whoever considers the Kind and Quality of these Stones, being Planks of Lime-stone easily dissolv'd and broken, will soon judge that there were more once erected there ;

and therefore what I have added to the now standing *Columns* was (*ex pede Herculem*) meerly for coherence sake, to pursue the Order the rest were in, and to represent the compleat Idea of what without it would be irregular and defective; *Fifthly*, My giving them *Altars*, the *Druidical* Discipline was my Warrant; and since I was assured they had *Altars*, I could not more fitly place them than between their *Columns*; *Lastly*, And the empaling of all within a round *Quercetum* or Grove of Oak, the nearness of the parts to one another, and the congruity of the whole in such a Form (for surely if these *Heathenish* Priests us'd Groves of Oak as *Septs* and Enclosures about all their celebrated and sacred Places, as *Pliny* and others assure us they did, Nature it self would dictate to them to form and model them in the most august and becoming manner) perswaded me to it.

I shall only add, that at or near these mention'd *Monuments* have been taken up some Remains of Antiquity, which being well consider'd, will I presume somewhat favour, if not add Confirmation to, the Accounts I have here given of them.

* See
PLATE V.
Fig. 1.

N E A R the mention'd *Quadrangle* at *Caer-leb*, I have been credibly inform'd, there have been taken up now some Years past, great Copper-Clasps like Door-Hinges, all Rust, from out of one of the Ditches surrounding it; and not far from that, among the circular Foundations, that are in great Number there, a curious enamel'd Copper Piece, knotted with various Colours, of the bigness of a mill'd half Crown, with a *Pedunculus*, or little square Foot to it on one side: At the round Cirque at *Bryn Gwyn* was taken up, the other day, a * *Medalium* of our Saviour, with the Figure of his Head and Face on the one side, exactly answering the Description given of him by *Publius Lentulus*; and on the Reverse, a fair *Hebrew* Superscription, bearing this Purport, *viz. This is JESUS CHRIST the Reconciler*; of which see more in the *Addenda*. The Pricks in one of the words shew a hole which was at that Place fretted through it.

I N the other Townships likewise, and on the Borders of them, there are to be seen either standing or thrown down, divers *Monuments* of *Druidish* Worship. There is a pretty *Cromlech* standing at the top of a Hillock at *Bodowyr*, (*Fig. 2.*); there is also on a rising part of the Ground there, the High-way leading thro' it, the Remains of a small Cirque, (*Fig. 3.*); and on another part of the Ground, there appear the Marks of a *Carnedd*, the Stones whereof having been in Times past dispos'd of into Walls and Hedges.

* See
PLATE VI.
Fig. 1.

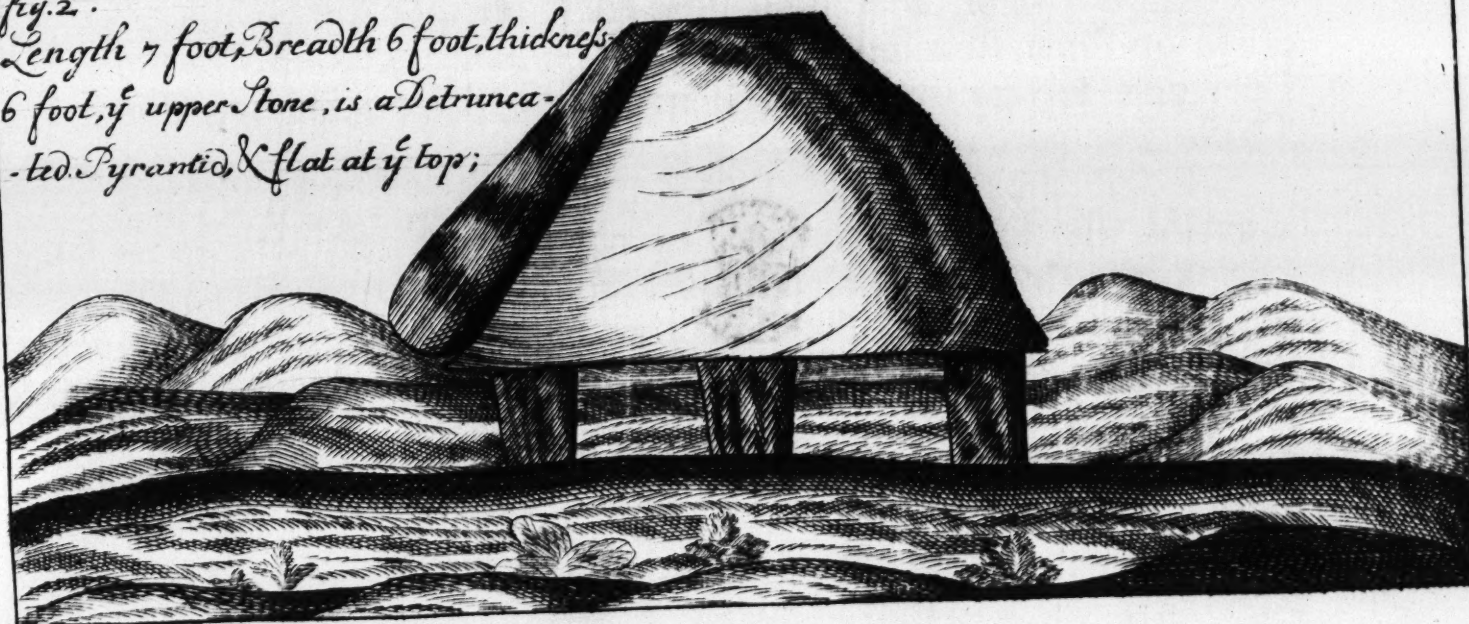
T H E R E is by *Llyslew Barn*, in the same Township, the Tokens of a *Carnedd*, and a well-shap'd * Pillar of a great length, thrown flat on the Ground; there is also a shapely *Cromlech* on the Lands of *Blochty*,

fig. 1



fig. 2.

Length 7 foot, Breadth 6 foot, thickness
6 foot, if upper Stone, is a Detrunca-
-ted Pyramid, & flat at y top;



A, y Highway.

B, y Remains of y Bank.

fig. 3.

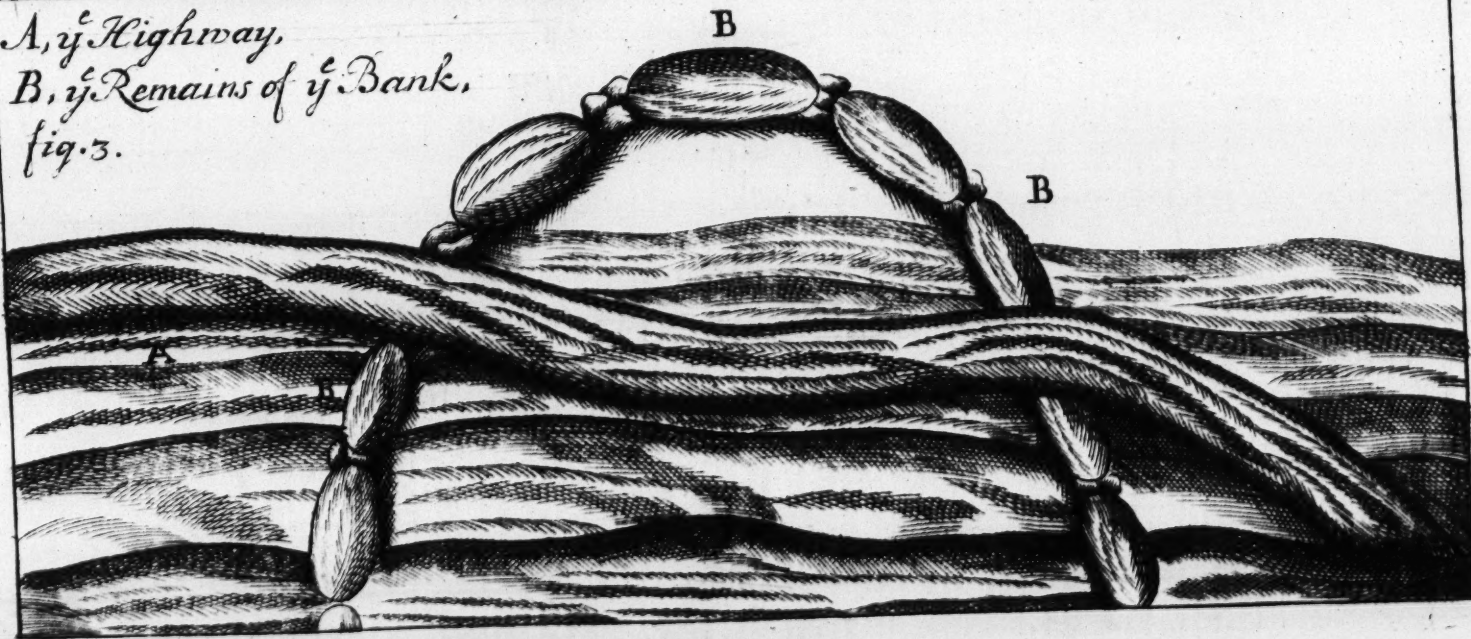


fig. 2.

A y^e greater Table Stone
9 Foot broad. B y^e Lesser
Table Stone 6 Foot broad.
CC y^e Supporters.

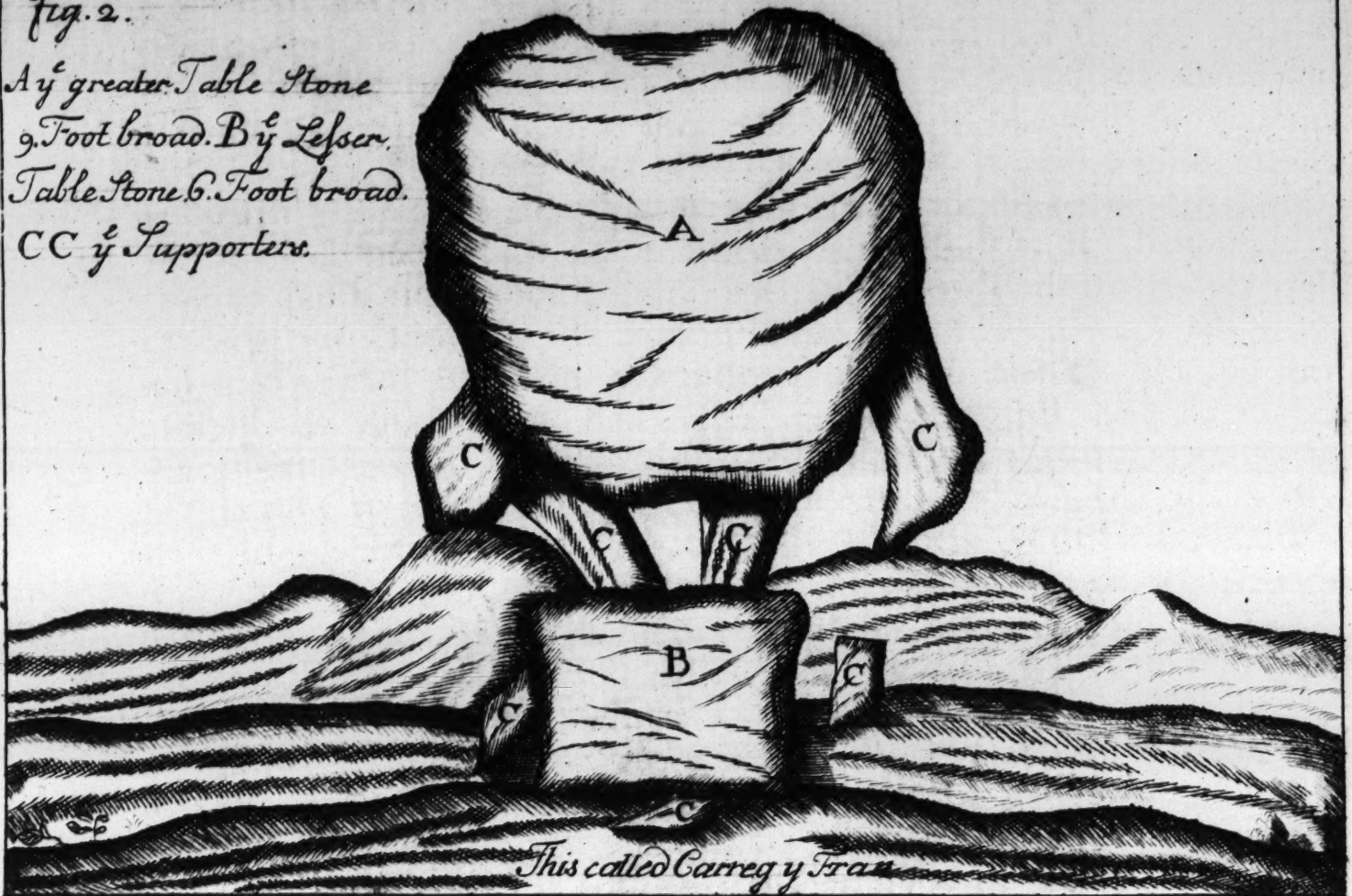


fig. 3.

A The Table stone. 10 Foot long
BB y^e Supporters



fig. 1.

34 Foot long



Blochty, in the Township of *Tre'r Beirdd*, now thrown down and lying flat on its Supporters, (*Fig. 2.*); and not far from this last mention'd one, there appears another demolish'd *Cromlech*, now call'd *Carreg-y-frân*, which seems to have been a double one, the two bigger incumbent flat Stones, with many lesser Supporters lying disorderly, leaning on one another, (*Fig. 3.*)

T H E R E are also the Ruins of a small *Cromlech*, not far from the last mention'd, at a place call'd *Barrace*; a large demolish'd one at *Tyddyn Cæsar*, in the Parish of *Llan Edwen*; another ruin'd one at *Rhôs y Cerrig*, in *Llanddeniel* Parish; the Remains of one near *Carreg Wydrin*: There are also up and down many Remains of Pillars and erected Columns in all these Precincts, some singly, and some ranged in Circles; most of them broken and cast down, probably by the conquering Romans, or by the Zeal of succeeding Christians, to both of whom, the vile Customs of the *Druidish* Priests, and the Appurtenances of their Barbarities, were equally hateful.

B U T of such *Cromlech* as remain yet undemolish'd, there is but one besides that at *Bodowyr* to be seen in all these Precincts, and that a very large one (before mention'd of) standing near *Plâs newydd* (formerly) *Llwyn Moel*, where 'tis probable one of their bigger Groves was: It is a double * *Cromlech*, a bigger and a lesser contiguous together; there is also at *Plâs newydd* Wood one of the largest *Carnedd*s in the Isle of *Anglesey*, yet scarce discern'd and distinguish'd from a Mount of Earth, the Stones being over-grown with Earth and Moss, and great Trees growing thick upon it; it stands in a dry Bottom, without any Pillars now standing by it, (*Fig. 2.*); there are also in *Llanddeniel* Parish, at a place call'd formerly *Llwyn Llwyd*, now *Bryn Kelli*, the Remains of two *Carnedd*s, within a few Paces of one another; the one (*Fig. 3.*) is somewhat broke and pitted into on one side, where the Stones had been carry'd away; the other (*Fig. 4.*) having had its Stones almost all taken away into Walls and Hedges, with two standing Columns erected between them.

* See

PLATE VII.

Fig. 1.

T H E R E are also great Numbers of single Columns up and down the Fields in this part of the Island, some of large Size and some of lesser, which I pass by; but one thing I must take Notice of, which is something remarkable, or at least such as I never observ'd before; 'tis on the top of a rising Ground near *Bodlew*, in the Parish of *Llanddeniel*, a deep excavated Area, of considerable length and breadth, very flat and level at the bottom, of the form of a Pear, *in plano*, egd'd about with Stones and a Bank of Earth, and the Entrance into it in the smaller narrow end; it is commonly call'd *Hên Fonwent*, having the Ruins of a Chappel in the middle call'd *Cappel Cadwalader*, *Fig. 5.*

T H E.

THE House that had been in the middle of this Plot, seems by the Situation and Form of it, to have been a *Christian Oratory*, sometime built in that Place, the Name, *viz. Cappel Cadwalader* attesting the same, but what the Place was before that I know not.

IT is usually marvell'd at, how these mighty Stones, some of them, Ten, Twenty, or Thirty Tun weight, could be carry'd, in those rude Times, so great a way, and rais'd up to the height they are, either singly standing, as our Columns; or leaning upon Supporters, as our *Cromlech*. But the Wonder will soon vanish, if we consider that Wheel and Pully-Engines were invented in the earliest Ages of the World; and that the Use of the *Leaver* is as antient as that of Building: With which Leavers, by the Helps of counterpoising Weights at one end, and the other end fix'd and apply'd under those Stones upon fitted Fulciments, they might heave up the greatest of these Stones to a considerable height, with great Ease and Security. The almost incredible things which Antiquity perform'd of this sort, have been deservedly the Wonder of succeeding Ages, and what the right Application and Practice of the *Mechanick* Knowledge is able to effect of this kind, may be as justly the Wonder of this, to any who considers not the Extent and Efficacy of those Mechanical Powers: (See Bishop *Wilkins's* Book on that Subject.) And our Ancestors here having early Communication with the *Egyptians* and *Phœnicians*, great Masters in that Knowledge (witness the *Pyramids* and *Obelisks* of the one, and the great *Architecture* of the other) that they should arrive to some degree of that Knowledge, is no hard thing to imagine. I presume it will not be unacceptable, if I subjoin here a Mechanical Demonstration of the raising and erecting of some of our biggest Stone-Monuments by the Application and Practice of those Powers.

THE Powers of the *Leaver* and of an inclined Plane, being some of the first things understood by Mankind in the Use of building, it may be well conceiv'd, that our first Ancestors made use of them: And that in order to erect those prodigious Monuments, we may imagine they chose where they found, or made where such was not fit to their hands, small *Aggeres* or *Mounts* of firm and solid Earth, for an inclin'd Plane, flatted and levell'd at top; up the sloping sides of which, they might with great wooden *Leavers*, upon fix'd *Fulciments*, and with Ballances at the ends of them to receive into them proportionable Weights and Counterpoises, and with hands enough to guide and manage the Engines, I say they might that way, by little and little, heave and roll up those Stones they intended to erect, to the top of the Hillock, where laying them along, they might dig holes in that Earth, at the end of every Stone intended for a *Column* or *Supporter*, the depth of which

which Holes to be equal to the length of the Stones; and then (which was easily done) let slip the Stones into these Holes streight on end; which Stones so sunk and well clos'd about with Earth, and the tops of them appearing level to the top of the Mount, on which the other flat Stones lay; it was only placing those incumbent flat Stones upon the tops of the Supporters, duly pois'd and fasten'd, and taking away the Earth from between them almost to the bottom of the Supporters; then there appear'd, what we now call *Stonebenge*, *Rollrick*, and our *Cromlech*, and where they lay no incumbent Stones, our standing *Columns* and Pillars. This being the easiest and most natural way we can imagine for the erecting of them, we may probably conclude it was so done.

HITHERTO having represented the State and Transactions of this Island under the Command and Government of the antient *Druids*, and given some Accounts of their Establishment, Authority and Religion, I come now to consider how these Religious Societies came to be dissolv'd and rooted out of the Island by the conquering *Romans*, under whose Scepter it continued some hundreds of Years: In which Time the Light of the *Gospel* plentifully shin'd upon it; its Darkneses and Shades of Error, together with its Heathenish Groves and Barbarities, being by these grand Instruments of Providence, the *Romans*, utterly razed out and exterminated.

WHEREFORE the *Druidish* Government being now a breaking and approaching to its *Period* (to assume the *Roman* part of the History of this Island) we have not much more of recorded Matter of Fact to build upon, than what we have out of *Cornelius Tacitus*; which indeed is brief enough, but (what has been the Character of that Writer) is very pithy and comprehensive, and may be well rely'd upon as an Historical Truth: He being himself some while after things were transacting here, *Questor* in *Belgium*, and could from thence easily inform himself of all he has set down in writing, by such Persons as had been Eye-witnesses of the Matter, which he might take up and carefully put in his Notes, from the Relation of such as he might see pass by, in their way to *Rome*, who had been upon the Place, and seen all that he has recorded of it; and we have reason to think that that Author had a more than ordinary Eye upon the Place, and took the more exact and particular Account of it, from such Relations, because it added so much to the Fame of his much admir'd Father-in-Law, *Julius Agricola*, who compleated the Conquest of it.

HE tells us, that in the successive Governments of *P. Ostorius*, *Didius* and *Verannius*, *Claudius's* Lieutenants in *Britain*, after the Defeat of *Caractacus's* Party, and sending him Prisoner to *Rome*, the *Ordovices*, or the
North-

North-Wales Men, made frequent and busy Attempts to shake off the gauling Yoke of a severe and unaccustom'd Subjection: And it seems the Isle of *Mona* being near at hand, and always a Place of Refuge, and at that Time of Strength and Safety to the poor harass'd *Britains*; many of the better Sort of them, retreated thither with what of their Effects and Substance they could carry with them, to be themselves in more Safety, and at Liberty to consult their Friends, and to determine what Measures were to be taken to recover their lost Estates and Possessions. Here no doubt they took care to convey what was for Military use and service, and were ever ready from hence to help their Friends on occasion, with their best Supplies of Council and Assistance; the Truth of which might be it, that moved the Pen of the *Historian*, at the first dash to call it, *Insulam incolis * validam & Perfugarum Receptaculum*, viz. the Isle of Heroes, and the Refuge of the Distress'd who fled unto it.

THIS very Thing, with the exceeding Wealth of the Place, we may well conceive, did exceedingly provoke the greedy *Roman*, to have a fling at the Muses Seat, and to use extraordinary Efforts to seize and ravish it, with the rest of the *Ordovician* Territories, under his gripping Talons. At this Time appears *Paulinus Suetonius*, Governour of *Britain*, a Gentleman of wise Conduct and Resolution. He plainly saw there was no quelling and keeping down the restless Spirits of these bold and daring *Ordovices*, while this Island, the very Fountain of their Life and Courage, remain'd untouch'd; and therefore he hasts to set Things in order in the Provinces, and immediately attacks these Men, at the very heart of them, appears in a Moment with a resolute Army on the brink of the River *Mæne*. Mean while that this brisk and resolute General was getting him ready a small Fleet of Plank-Boats, as *Tacitus* describes them, to waft his Infantry over, these cunning *Druids* (we may imagine) were as busy on the other side, to provide themselves such Boats and *Corraghs* as they then used, to be at hand, if Necessity requir'd, to give them a slip over to the Isle of *Man*, or to *Ireland*, their next Places of Safety.

HERE we must not think too mean of our *British* Governours, that they shew'd their Heels before they saw the Face, or could discern

*Anglesey seems to have had three Names given it by Antiquity, viz. Ynys Von, from its Situation; Ynys Dowyll, from its Groves; Ynys * y Cedeirn, from its Heroes, or its powerful and celebrated Priests and Druids. So that it is proverbial with us to this day, to say, when any thing appears wonderful or singularly remarkable, Ny bu erioed y fath beth yn ynys y Cedeirn, viz. Never was the like in the Isle of the Heroes, which according to Plutarch, must be the Isle of Anglesey.*

the Frowns and Menaces of an Enemy. No, that would too much disanimate the zealous Multitude, who had taken their last Sanctuary under the powerful Charms of their holy Rites and Invocations: That Motive might prevail with these unwarlike Leaders to stay a while, to try the Event of Things, and to see what the infernal Powers would do, in defence of their *Sacraria*, their *Groves*, *Idols* and *Altars*: And therefore we may believe that they stood to it, and marshall'd their Men in their best Array to stand the Brunt, while they were preparing their dreadful Artillery of Curses and Execrations. In this Order we may conceive they came, and encamp'd themselves in that Place before mention'd, to watch the Enemies Motion, and to make what Resistance they could, in case they landed.

HERE was an Appearance, by what * *Tacitus* reports of them, able to have given a much greater shock to the adventuring *Romans* in their landing, than we find they did: But we must not expect them here, to act as true *Britains*, but rather as a besotted Crew (tho' many of them perhaps of the prime *Ordovican* Gentry) which had wholly consign'd themselves over to the Guidance and Conduct of infatuated Monkish *Druids*, who, 'tis like, made them believe, that the Deities of that sacred Place, once well pacify'd, and engag'd by repeated Oblations and Sacrifices even of their best Things and dearest Relations would be highly concern'd to stand by them, to protect their Persons, to fight their Battles, and to exert something more than by Human Means, in defence of that sacred Ground, and those holy Things from the impure Hands, and polluting Feet of these hateful Miscreants.

AND therefore for some days, while the *Roman* General was fitting out his little *Armado*, and expecting Tide and Season for his swimming Cavalry, we can expect in this Isle of *Mona*, but loud Invocations and Curses; and dismal Screeches of dying Victims, ecchoing one another from the hollow resounding Groves: In every corner, Altars smoaking with the horrid miserable burnings of the Bodies of Men, Women, and Children; of Rogues, Profligates, and Captives.—*Crepitantque preces, Altaria fumant*. When presently the *Roman* Army makes to the Boats, put in their Foot, and swim their Horse at a convenient Tide, without the least Stop or Opposition.

LO here! the unlucky Fruit of besotted Bigottry; the *Britains* if well disciplin'd might have bitterly annoy'd the disorder'd *Romans* at their first landing: But what did they do? *Stabat pro littore diversa Acies*,

* Cornelius Tacitus, *Annal.* Lib. 14.

says *Tacitus* ; shall I render it, *They fought for the Shore and their Country* ? Or rather they stood still, expecting (belike) the Artillery of the *Druidical* Curses to make greater Execution on the daring Assailants, than the sharpest of their *British* Darts and Weapons. And in this indeed they were not quite out ; for it was bravely acknowledg'd by the *Romans*, that the very Sight of their mad Ceremony, stupify'd more on the *Roman* Soldiers than all the Blows they receiv'd from their unfix'd misguided Enemies, *Ut quasi hærentibus membris immobile Corpus vulneribus præberent*, as the Historian words it, *i. e.* they (meaning the *Romans*) stood also stock still, fixing their Eyes on the surprizing Strangeness of the Encounter, expos'd their Bodies for some while, to be the open unguarded Mark of the Enemies Fury ; till their active General at last with some Passion call'd them on, to drive away that maddened foolish Multitude, that with vain Imprecations and silly Gestures, thought to put a stop to the Progress of those Arms, which by good Manhood and Discipline had already conquer'd the greatest Part of the then known World.

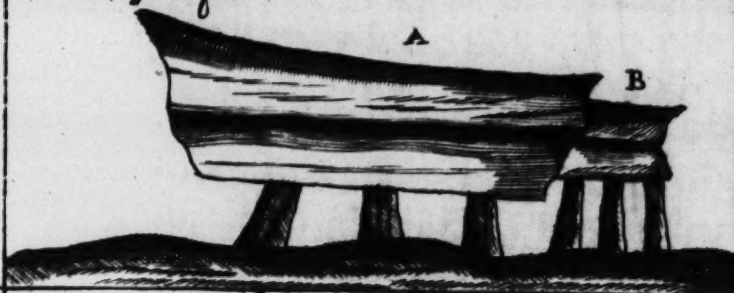
NOW the enrag'd *Romans* having got on Land, and the conquering Sword having taken its fill of *British* Blood, these giddy *Druids* who durst not engage in, but stood without the Array of Battle [*Druidæque circum*] as *Tacitus* remarks upon them, we may think, seeing their Sacrifices and Oblations, on which they most depended, prove ineffectual on these fearless *Romans*, nimbly slip'd away to their Woods and Coverts, that were every where at hand, leaving their People to be miserably cut down and slaughter'd by the advancing *Romans*, *Inferunt signa, sternuntque obvios & igni suo involvunt*, are *Tacitus's* words, who without Pity or Moderation (saith he) hack'd and hew'd down on all sides the unfortunate *Britains*, augmenting the Flame of their unhappy Sacrifices, with the Fuel of their slain and wounded Bodies.

AS for the Place of their landing, and of their routing of this Religious Army, we have no exact Certainty of it : But there are probable grounds to conclude, that it was near *Porthamel*, betwixt a Place call'd *Pwll y fuwch* and *Llanidan* : For *Tacitus* says that the Horse (*vado secuti*) swam it at the Ford ; and that Ford or Shallow is just under *Llanidan* ; and it seems their Foot landed in their flat-bottom'd Vessels, near the said *Pwll y fuwch*, where there is a Place call'd *Pant yr yscraphie* to this day ; the *Romans* calling such Boats (*Scaphæ*) and we from them *Yscraphie* to this day, with an Addition of one Letter, as is usual in these Changes. And indeed that Mount or *Tumulus*, in one of the Fields adjoining, about three Bows shot from the Sea, seems to be the Place of that great Sacrifice, whence they took up Firebrands in their hands, brandishing them like Furies about the Army, and where they involv'd



A Length 13 foot. Breadth 9 foot.
thickness 3 foot.
B length 6 foot breadth 3 foot.
thickness 2 foot $\frac{1}{2}$.

fig 1



A $\frac{1}{2}$ even side 20 paces up
B $\frac{1}{2}$ broken side
C $\frac{1}{2}$ Circumference
100 paces.

fig. 2



A $\frac{1}{2}$ demolished Carnedd.
B $\frac{1}{2}$ Culoms.
C $\frac{1}{2}$ Standing Carnedd.

fig 3

fig. 4

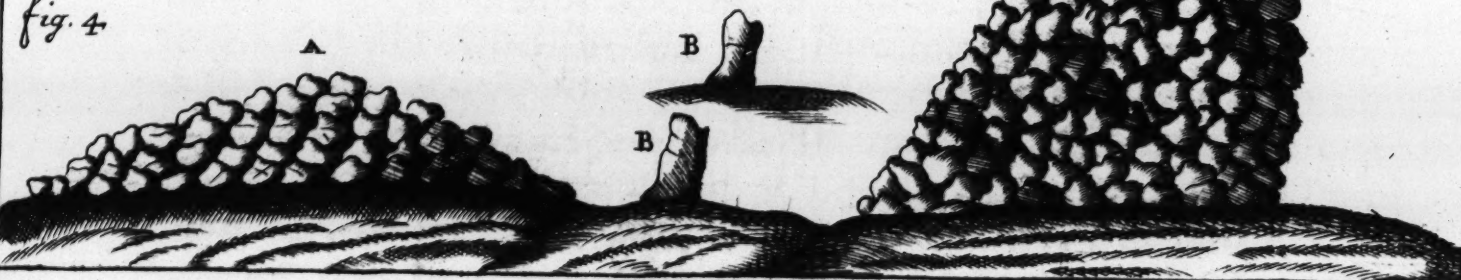
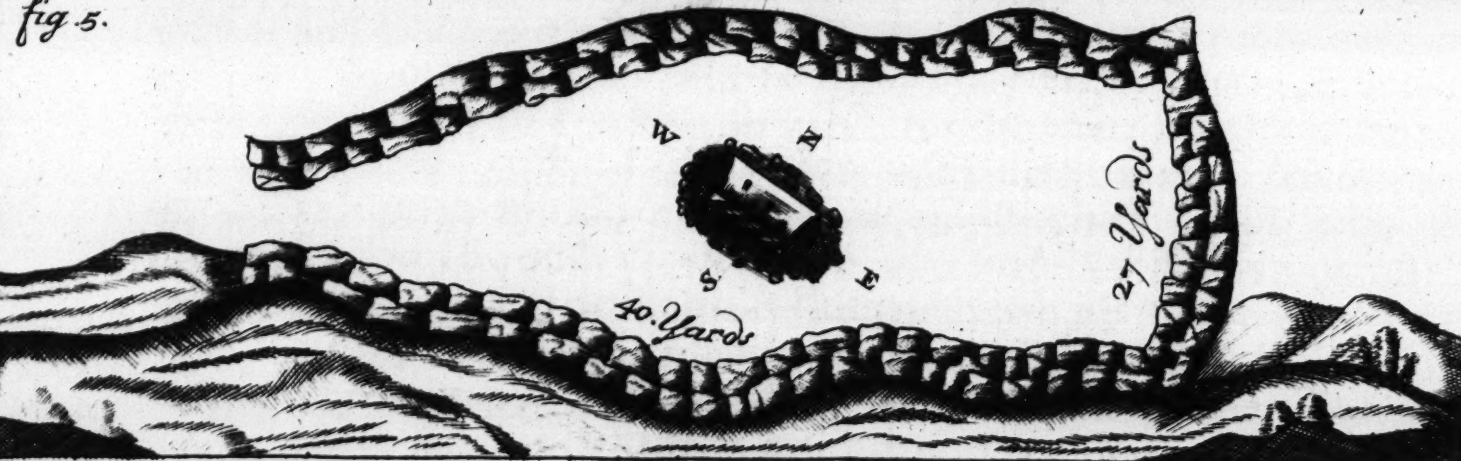


fig 5.



A $\frac{1}{2}$ Gates
B $\frac{1}{2}$ Highway
C $\frac{1}{2}$ Precipice

fig. 6.



The ruins of Edris Castle, $\frac{1}{2}$ highway
now leading thro itt. on $\frac{1}{2}$ top of
Bryn-Gwydrin

involv'd the taken and slain *Britains*, in the devouring Flames of their own Sacrifice.

NOW when the prevailing *Romans* had reap'd the Fruits of Conquest, and the retreating *Druids*, the Head and Principal of them, who had escaped untaken in the Flight and slip'd to Sea, leaving the rest of their Crew to sculk and shift for themselves, till the Storm was over; we may conceive, that the *Romans* next work was to demolish and prostitute under their insulting Feet their most sacred Things and Places, then devoted to most gross inhuman Barbarities; and when that was effected, to fix and settle a Garrison over the separate Districts and Townships of the Island, *Præsidium imposuit vicis*, as the Historian renders it.

THERE are the Ruins of two or three small *British* Towns, near this Place of Battle; the one near *Bryn sienkyn*, call'd *Hendre*; another on the top of *Bryn Gwydd fryn*, call'd *Caer Idris*; and the third on the top of a Hill near *Porthamel*-House, whose Name is lost, which in all likelihood were all then demolish'd. In one of these, namely, *Caer Idris*, on the top of *Gwydryn*-Hill, 'tis probable the *Romans* built a Fort, it being a Place of Strength, and conspicuous to the whole Island, to plant in a Garrison, to secure themselves and establish their Conquest.

THESE conquering *Romans* mastering the Isle, and setting somewhere a Garrison, as *Tacitus* plainly tells us, there seems none likelier than this, it being a *Roman* Work, of a half Moon form, guarded by a treble Wall, and defended on the back by a Precipice; it seems to have been built on the Ruins of one of those *British* Towns, for that some of the round Foundations appear yet about the Skirts of it; it was a well fortify'd Place and well situated, in the sight of a great Part of the Island, to keep them in Awe, and hold them in their due Subjection and Obedience, now of the Figure mark'd 6. in Plate VII.

BUT altho' it was conveniently situated and strongly fortify'd at that Time, yet it seems it did not continue long undemolish'd, by the Native *Britains*; who upon a suddain turn of Affairs in a short Time after, quitted their Subjection, and return'd to their former Liberty and Possessions.

FOR *Paulinus Suetonius*, the *Roman* General, before he had finish'd the absolute Conquest of this Island, and hunted out the sculking *Druids*, such as remain'd, from their Holes and Receptacles, was suddenly recall'd from his begun Enterprize, to assist the *Veteranes* and *Roman* Garrisons at *Verulam*, *London* and *Camelodunum*, who were at that Time in very great and apparent danger, proceeding from a general Revolt of the *Britains* of those Provinces.

NOW the General being thus in haste call'd away, the Affairs of the Island being yet crude and not digested into any standing Order and Regularity at his quitting of it, it may now become a question, whether he left any Forces in his new *Præsidium* to keep things in a tolerable Order, till a more favourable Opportunity would present it self, to settle and compleat the Conquest. It is most likely he did not leave any, for the harass'd *Britains* being at the last overcome with most unsupportable Injuries, and provoking Hardships, made at this Juncture strong and violent Shakings and Convulsions in the very Heart and Bowels of the Inland Provinces, which must oblige this wary Soldier to contract his whole Strength to secure the main Stake; and therefore it is most probable, that he then took up every where (so great a Slaughter having been made in those Provinces of the Veterane *Romans*) the few *Cohorts* and *Legionaries* he had, whom in that case he could only trust to, and with them he makes a speedy March, to quench the then open Flame of a great and terrible Rebellion.

IN this interim, the *Roman* Forces being all gone from this Island, or if any were left, they were here as in a Pound, and would be soon knock'd on the Head; the lurking *Druids* upon that welcome Sunshine after so terrible a Storm, might safely peep out, and forsake their Dens and Coverts and come once more in View, to contemplate the Fate of the Place, and to put their Heads together to concert the best and fittest Measures, to dispose and order themselves and their Affairs for the future. They saw every where the deplorable Effects of Fire and Sword: They beheld in every corner the Marks of the *Romans* implacable Hatred to them and their Religion, wounding their Souls with ghastly Prospects of Ruins and Desolations; their Groves destroy'd, their Altars, Pillars and other sacred Instruments and Objects of their Worship, laid level with the ground, and their erected Structures and Habitations demolish'd and sunk into their Ashes and Ruins. This must needs exceedingly afflict and grieve those distress'd People, already extremely intenerated by the Disappointments of their ador'd Powers, to find themselves and their sacred Places consign'd and abandon'd by their Gods (whom in vain they sought to appease with their profusest Adorations) to the Rage and Fury of their incens'd wrathful Enemies, under whose Lash they had lately so severely smarted.

THESE or the like Reflections ('tis natural to conceive) wrought in the Minds of these Religious People, when their Thoughts began to clear and settle, firm Resolutions of quitting the Island and to get unto their Brethren, who had gone over before, unto the Isle of *Man* and *Ireland*. And altho' under the Charms and Infatuations of their superstitious Religion they gave Specimens of very absurd and unpolitick Carriage,

Carriage, which must on that account be excus'd them; yet in other respects they must be allow'd to be a sober intelligent sort of People, and in that Circumstance we may be sure they could not chuse but consider, that the *Romans*, altho' they were now gone, yet they now well knew the way, when Affairs would settle, to give them (if they stay'd here) another Visit, to which indeed they could have no great Stomach, being the last time so severely treated by them.

THEY saw their Groves cut down and destroy'd; they consider'd that a short interval of Peace, if they should have any, would be too little a Time, to replant and repair them: They were not ignorant in *Geography* and *Navigation*, after the Mode of that Time; and they well knew there were many large Territories to the Northward, which the *Romans* had never seen, and they were not altogether unprovided of Means and Ways of going thither: And therefore we may well suppose, they might conclude it their best and wisest Course, to get themselves over to the *Isle of Man* and to *Ireland*, being the next Countries to them, and Places of more Safety, and less subject to Invasion, than whence they came; and where with their Fellows who had gone over there before, they might resettle their *Druidish* Government and Jurisdiction over *Ireland* and the unconquer'd *Caledonian Britains*. And so I take it probable, these fearful slippery *Druids* quickly left the *Isle of Mona*, where they had so long presid'd, and cunningly transported themselves, and what they could carry with them, from the conquer'd, to the unconquer'd *Môn* or *Manaw*.

THESE things being so at that Time, as we may probably think, what shall we then conceive of the Case and Circumstance of this desolated, deserted Island? No doubt its late *Druidish* Magistrates, tho' now all gone, left yet their best Advice and Directions behind them, to support its Peace and Welfare, whilst it might enjoy them. And if on that sudden Dissolution of its Government, it will be thought to groan for some Time under the direful Effects of Confusion and Anarchy, in being expos'd to the Tumults of the Busy, and to the Lust and Rapine of every Scrambler; yet we may think that even in that case, the very Thoughts of another Descent of the Enemy, which they knew not how soon might happen, together with that natural Desire all People have of the Security and Preservation of their Lives and Liberty, was a ready Suggestion to prompt and animate the remaining Natives of the Place, to consult and meditate all possible Means to protect themselves and to defend their Country from the unjust Usurpations of those lawless Aggressors. They must have consider'd that all this in such apparent danger was only to be effected, by a firm Resolution of abandoning all private Disgusts and Animosities, and of maintaining among themselves,
a strict

a strict inviolable Unanimity, Peace and Concord, which in all likelihood they closely adher'd to and cultivated.

THUS in a little Time, 'tis probable, animated by the Advice and Example of their Neighbours, they put themselves in a Posture to receive the Enemy with a second Brush, whenever they made upon them; but the *Roman* General having his hands full of Work with the Southern *Britains*, gave them Time to repair their Desolations, and to fortify themselves here and there after the Mode and Example the *Romans* had lately given them; the Footsteps of which little Works and Fortifications are to this day visible in many Places along the Banks of the River *Mæne*. They had opportunity by what they had seen and wofully felt of the *Romans* way of fighting (their superstitious Masters being now gone) to form themselves to more regular Methods, and to train their Men to that way, against the Time that Occasion should call them to it.

BUT that was not soon, the *Roman* Distractions encreasing, the poor Islanders continued free (*populus sui juris*) perhaps a longer Time than they expected. The Death of *Nero*, the *Pro-Prætors* being suddenly and frequently chang'd, and the Affairs of the Provinces being very various and fluctuant, this Island enjoy'd some Calm and Respite (unless a few inward Storms interrupted it) from the middle of *Nero's* Reign to the Eighth Year of *Vespasian*, which was at least Fifteen Years. But this *Vespasian* who had formerly himself serv'd in *Britain*, knowing better than any of the former Emperours, the State and Genius of the *British* People, sent over one *Julius Agricola*, his *Pro-Prætor* or Lieutenant-General, to reduce and settle the tumultuous wavering State of the *British* Provinces.

THIS *Agricola*, no ways inferiour to any of his Predecessors in Martial Abilities and Conduct, wisely consider'd, as *Suetonius* had done before, that the *Ordovices* who had been all along a vexatious Thorn in the *Romans* Sides, and had lately cut in pieces a whole Party of them, were to be first quell'd and subdu'd before any Enlargement of the Conquest could be effected, or any lasting Tranquillity settled in the Provinces. And therefore although this *General* came not over to *Britain* till it was late in Summer, yet he quickly dispatch'd Affairs, and straightways transfer'd the whole weight of the War to the *Ordovices's* Country; and marching down there, he us'd the most brutish Barbarities on all that came to his hands, sparing neither Age nor Sex; and as the chief End and Design of his coming there, he suddenly appears with a numerous Army, on the Southern Shore of the River *Mæne*.

THE

THE Place he sat down before the Isle of *Mona*, was in all probability near the Place call'd *Crîg* in *Llanvair iscaer*, retaining (methinks) something of his Name; the Islanders on the other side were, no doubt, extremely perplex'd and surpriz'd at so sudden and unexpected an Approach of the Enemy. They had almost lull'd their Fears asleep in that long Interval, and had well nigh perswaded themselves, that the *Roman Eagle* had forgot his little Prey, till they saw him, to their great Astonishment, spread his *Wings* on the farther Banks of the River *Mæne*. And tho' they were not a little daunted at the Sight of such an Army, even knocking at their Doors; yet they being some, as we may suppose, of the noblest of the *Ordovician Britains* fled thither, we may believe they wanted not a stock of Valour, tho' of Strength and Arms they did, to shew the stoutest and most obstinate Resistance against the Attack of an injurious Enemy.

THEY saw that the *Romans* that threatened to invade, were enraged against them, who perhaps were the Men that had massacred and cut to pieces a Party of the *Romans* a little before, and were now to expect Avengement; and therefore they easily foresaw that if the *Romans* landed and took by force the Island, there was no Quarters to be expected; these *Romans* usually punishing what they call'd *Rebellion* with sharpest Severity, tho' using their *Conquests* with great Mildness and Clemency. These Thoughts or the like might dispose the *Britains* in the Island, tho' otherwise their Hearts were big and haughty enough, to resolve to propose, in case the *Romans* landed, Terms of Submission and Obedience. Yet they might leave that to the last; they might trust to their natural Enclosure, their *liquid Fence* and *Rampire*. And besides observing that the Year was pretty far advanc'd, and that the *Romans*, to make an Attack, wanted Boats; and therefore they might conceive it would be too late, e'er they could furnish themselves with *Boats* and other Necessaries of an Attack that Year. And perhaps they were not out of Hopes, if the *Romans* continu'd there a considerable Time, that the *Ordovices* from the Hills, unseasonable Weather, or some other Accidents would interpose to give the Enemy a Diversion.

BUT the great *Agricola*, when he found not Boats, nor Materials for them ready at hand, at that Time, to pass his Infantry over (as *Suetonius* had done) to the Island, scorn'd delay; and being told, it seems, that there were Places of no great depth, at low Water, in that interposing Channel, resolv'd with all possible speed to ford and swim it over. To that end, one may presume that he caus'd diligent Search to be made of all the Shallows and passable Bottoms of the Channel; and enquiring into the usual way practis'd in passing without Boats such Fords and Shallows, and having been well inform'd of the Way and Manner
of

of doing it, and apprehending it very fuitable to his Design and Purpose, he committed the whole Action, and the Management and Guidance of the Atchievment to a choice Band of Auxiliaries, *Quibus nota vada & patrius Nandi usus*, are *Tacitus's* words, i. e. who were well acquainted with passing and fording over such in their own Countries; neither wanted he the Direction and Assistance of some perfidious Natives of the Place, who well knew the Depths and Turnings of the Ford, and were willing to betray their Friends and Neighbours to their Enemies hands, as such were not wanting in any Ages.

HAVING secured the Fidelity of these Men, as it is reasonable to suppose, and having all Things in a readiness, and at that Time of the Year, (being about the middle of *September* by *Tacitus's* Accounts) meeting with the Opportunity of very low Ebbs, which are then usual, they set forward the Action, I conceive, by tacking together of *Horses, Men and Arms*, in a certain usual way, they took the advantage of a moveless Tide, fair Weather, and a very low Ebb, by the help of Poles, Pikes and Launces, perhaps bearing up the Footmen where the Water was over head deep, and guiding the Motion of the Horses along the Turnings of the channelly Shoals and Bottoms, till they got firm and solid Footing on the Shore of the Island; which is what I can make of that Account of *Tacitus, Quo simul seque & Arma & Equos regunt*, i. e. by which (meaning their Country way of swimming) they manag'd themselves, their Horse and Armour in their Passage; and that it was a swimming Posture they were to use there, and govern themselves in, *Tacitus* is exprefs, calling it *patrius Nandi usus*, the usual Ferriage and Way of passing over such Fords.

THE Place they pass'd over must be where these Shallows are, that is, just from *Llanvair-Point* on *Carnarvon-shire-side*, to a little South-West of *Llanjdau-Church* on the other side, where the Water now, at lowest Ebbs is not above a Fathom or two deep, where 'tis deepest: And sometime when the Sands which use to remove to and fro by the Agitation of Winds and Tides do bank and lodge at the edge of a Rock (which crosses the Channel in that Place) as now sometimes they do, and probably did so at that Time, it is except in few Places fordable without much difficulty: And I have been credibly inform'd it was about Forty Years ago so shallow there at some Ebbs, that very small Boats for some while stuck a-ground in passing along the Channel, and that two Men approach'd so near on each side, that they came within a Pole's length to one another.

AT this Place, and in this manner, I presume the industrious General, as *Tacitus* says, *Repente immisit*, suddenly dispatch'd his Horse and Foot over upon the astonish'd yielding *Britains*; who it seems expected nothing less, than to see the *Romans*, all of a sudden, first conquer their Sea, and then enslave their Country; *Obstupefacti hostes qui classem, qui naves, qui mare expectabant*, i. e. *The affrighted Britains who expected a Fleet of Boats to attack them*, as they found *Suetonius* before to have done, were half dead with Terror and Amazement, to see them stem their liquid Fence and Channel in that manner; and they immediately concluded, says my Author, *Nihil arduum & invictum sic ad bellum venientibus*, that nothing could be too hard and infeasible to those who enter'd Battle in that manner; and therefore without more ado, petition'd for Peace, and yielded up the Island.

HERE it may appear somewhat plain, that the *Druids*, at least the Chief of them, were all gone; no appearance of them, no uncouth Ceremony, no amazing Scene of Invocations and odd Gestures (which at the first taking of the Island by *Paulinus Suetonius*, took so much of the Soldier's Eye, and of the *Historian's* Pen) now at all presenting themselves; for undoubtredly if the *Druids*, the common Incendiaries of the People at that Time against the *Romans* Religion and Government, had been then in the Island, they would have here shew'd themselves (*pro Aris & Focis*) doing something remarkable in the defence of it; for it may be very probably suppos'd, that the Quarrel was mostly against the *Druids*, who if they had been here, it cannot well be imagin'd, the *Historian* would have omitted the mention of them, they being so principal a Part, and Character of that Action he accounts of; neither is it also to be thought, that the *Islanders* would have so tamely petition'd for Peace and so easily obtain'd it, if these Men (the Objects of the *Romans* implacable Indignation and Hatred) had been then among them, who being now gone probably bore the Blame of all that was past, and the Island return'd to its former Subjection and Obedience.

NOW the *Romans* having got once more Possession of this Island, we may reasonably guess, they took all effectual Means to rivet their Conquest, and irreversibly fasten it, with the whole *Ordovician* Territory, to their Western Province. The *Roman* General now, in all likelihood, traverses and views the Country, and perhaps leaves some Monument of his Name, at, or near the furthest Western Point of it, call'd * *Griccill*,

* Near that Place is Rhos Colyn or Colofn: The Romans usually erecting Columns at the utmost Bounds of their Victories, as *Dion. Cassius* relates.

as the *Britains* probably call'd him, *i. e. Agricola*; and establish'd Garrisons in two separated Places of the Island, I take it, at the two *Castelljors* (*Dominorum Castra*) as the Name imports, *Castell* originally importing a *Roman* Fort, and *Jor* being the antient *British* word for Lord or Governour, the one part of the Name being *Roman* and the other *British*, gives me grounds to guess that they were his first *Præsidary Garrisons*, the one being near *Griccill*, that bears some Umbrage of his Name; and to confirm my Conjecture, there is not far off there a Place call'd *Bodjor*, *i. e.* the Governour's Habitation, and another call'd *Preseddfod* or *Presaddfed*, *Præsidii Locus*, the President's Habitation, and the other Place was, I take it, in the other end of the Country, near *Porthaethwy*, in the Parish of *Llansadwrn*, call'd *Castelljor*, where do yet appear the Marks of an antient Fortrefs, and whether there do the like at the other *Castelljor*, I have not to say, having been never upon the Place; both these *Castelljors* may be conceiv'd, as being at two Ends and Territories of the Country, to have serv'd very conveniently to over-awe the several *Bôds* and Townships of the Island, and to enure their Necks to continue stedfast for the future under the Yoke and Subjection of the *Roman* Authority and Government.

THUS the poor, and late famous Isle of *Mona* (*incolis valida*) never before that we hear of conquer'd by an Enemy, was fain to put on the *Roman* Shackles; under which it continu'd to groan some Hundreds of Years; but yet in this to be comforted, if there be any Comfort in the loss of Liberty, that she had her Fetters put on by the two greatest *Romans*, next *Julius Cæsar*, that had ever trod on *British* ground; the former of them, *viz.* that *Paulinus Suetonius* well deserving, and went once well nigh (if we believe *Tacitus*) to be chosen *Emperour*; and the latter, *viz.* this *Julius Agricola* appear'd so brave in all his Actions, that he was equally fear'd and envy'd by *Domitian*; as if his Laurels had spread and mounted so high, as to begin to cast an Umbrage on *Cæsar's* Diadem.

IN this Condition I must leave this poor Island, at that Time, when those grand Instruments of Providence, the *Romans*, having now chas'd away her superstitious *Druids*, and unmask'd her Face of her antient *Shades* of Heathenism, had made thereby a happy undesign'd Way for the *Light* of the Gospel to shine upon it, which it now began to do, and by subjugating the Bodies, Lives and Fortunes of the *Britains* to *Cæsar's* Sceptre, gave them an opportunity, which was shortly after done, even to the extreamest Corners of the Land, as *Tertullian* assures us, of bringing their Souls to the Obedience of *CHRIST*.

NOW to add a few words of these *Druids*, before I conclude this *Section*: If it be demanded, what became of them, of their Orders and Societies, when they were fain to withdraw from the Isle of *Mona*; I answer,

answer, That it may be well suppos'd, that having quitted this Place, where they so long presided, on account of the eager Persecutions of the insulting *Romans*, these Religious Orders fix'd and establish'd themselves in some other Place unconquer'd by the *Romans*, which must be *Ireland*, the North of *Scotland*, and the *Scottish* Isles, yet so, as that their chief Seat and Residence was in the *Isle of Man*, as the *Scottish* Authors unanimously affirm; from whence (as before from the *Isle of Mona*) they extended their Authority and exercis'd their Jurisdiction over such of those *Britains* as would and could yield it Submission and Obedience. That they did withdraw themselves unto some Places out of the *Romans* Reach (and where could they in haste but to Places I now mention?) is very plain out of *Strabo*, an Author of that Time, who affirms, that the *Romans* endeavour'd with Might and Main to chase away, and crush the Religion of these superstitious *Druids*, but could not, they having cunningly slip'd away and escap'd their Fury.

NOW that this is no groundless Opinion, but that it is so far true, that for many Years after this Time, those Religious *Druids* and their Orders were full in *Ireland* and *Scotland*, is undeniable out of many *Irish* and *Scottish* Authors. First, In *Ireland*, their Religion was in mighty Vogue amongst the People, and their three mention'd Orders were call'd *Druids*, *Sanachies* and *Bards*; they were so full there in the days of *St. Patrick*, that it is said by their Historians that he burnt three Hundred of their Books; * *Mr. Roderick Flaherty* says the *Druids* made one of the three Orders of the Kingdom, and were signaliz'd with a Mark of Honour on their Garments, next that of Kings and Princes †; Nay further, for more Certainty in this Matter, that they had been very numerous and common in that Kingdom, the Name of *Druid* is there apply'd to this day to a cunning Fellow or Wizard, whom they call in the *Irish* Tongue *Dræoi* or *Druid*; and it is as certain that *O-Donnel* in his Translation of the *New Testament* into *Irish*, calls the wise Men of the East, *Matth. ii. 1. Dræoithe*, i. e. *Druids*, by which it appears that the *Druids*, before the *Christian* Religion gave them another Remove, were establish'd in, and of great Authority in *Ireland*.

I own indeed that the *Irish*, even from remotest Antiquity, had a Set of *Druids* among them, planted there with some of the first *British* Colonies, but by the Accounts given by the *Irish* Antiquaries of them, they, in many Particulars relating to Power and Jurisdiction, and the use of Writing, differ'd from the *Gaulish* and *British* *Druids*; whether the

* *Ogygia*, Page 58.

† *Matthew Kennedy*, Page 19.

Milesian Colony which greatly prevailed in that Kingdom, alter'd their *Primitive Institution*, or whatever else it was that wrought that Change, I have not to say: However, their Agreement in many Things with our *British Druids*, and the very *Name* of them, was Encouragement enough to many of those who were expell'd by the *Romans*, from the Isle of *Mona*, to resort thither, and perhaps to incorporate with them, the *Irish Druids* by the Bounty of their Princes, being then plentifully provided with Lands and Revenues, whereby they were well enabled to give these their old Friends and new Guests, a Reception suitable to their Case and Circumstance, and what in that their Distress and Calamity they most wanted, that is Subsistence and Security.

SO likewise in *Scotland* and in the Isle of *Man*, *Hector Boetius* hath given large Descriptions of the Government and Orders of these *Druids*, which many *Scottish* Authors followed: The Main of what he says, I shall deliver in the words of the Reverend and Learn'd Bishop *Spotswood*, in his History of the Church of *Scotland*.——Cratylinth (says he) *King of Scotland, coming to the Crown in the Year 277. made it one of his first Works to purge the Kingdom of Heathenish Superstition, and to expulse the Druids, a sort of People held in those Days in great Reputation.——They ruled their Affairs very politickly; for being govern'd by a President who kept his Residence in the Isle of Man, which then was under the Dominion of the Scots, they did once every Year meet in that Place, to take Counsel together for the ordering of Affairs; and carry'd Things so politickly and with such Discretion, that Cratylinth found it difficult enough to expulse them, because of the Favour they had amongst the People.——In this Isle King Cratylinth, after the Expulsion of the Druids, erected a stately Church to the Honour of our SAVIOUR, and call'd it Sodorense Fanum, i. e. our Saviour's Church: So far He. Mr. Martyn also in his late Book of the Western Isles of Scotland, very much confirms this Opinion, both by Tradition and Monuments, and by several Customs in those Isles, still favouring of Druidish Rites and Practices; and produces variety of Instances betokening their being and residing, in antient Times, in these Islands.*

I cannot but observe here, that the *Irish Druids* had a Form of Letters, very singular, which they had in Use, as their Antiquaries say, before the present ones; the Alphabet whereof they call'd *Beth-luis-nion*, from the first three Letters of it, *B, L, N*, in which every Letter, to the Number of Twenty-six, was call'd by the Name of some Tree in the Wood, very agreeable with the Mode and Profession of that sort of Men, so much Conversant with Groves and Woods as the *Druids* were, and the Letters or Characters they call'd *Feadda*, which with them signifies Wood, and the writing *Ogum*, of which

which they say they have many Remains still extant among them: An Occult and Mysteious way of writing it was, peculiar to these *Druids*, by certain Rods or virgular Characters, and other Marks and Signs for Syllables and whole Words, distinct from the ordinary known Letters, which requir'd a particular Study, so that the Vulgar could not at all understand it. Mr. *Roderick Flaberty*, from the Book of *Lecan*, explains the whole Set of them: And whether our *Ogwyddor* or *Egwyddor*, i. e. *Alphabet*, perhaps compounded from *Ogum* and *Wydd*, which is Wood, the same with their *Feadda*, the other word *Ogum* being lost in our *British* Tongue, may have any relation to this *Irish* form, I will not pretend to say, or whether the *Ira letur*, *Irlandorum literæ*, mention'd by *Arngrim Jonas*, in his *Runick Alphabets*, be the same with this *Beth-luis-nion*, having not seen them, I want Information; however that be, we are pretty sure that the *Gaulish Druids* us'd in their private Affairs the *Greek Letters*, for *Cæsar* expressly says so, which *Greek Letters*, it is not unlikely, might in Time and among our People, degenerate into what we call the *Irish* or *Saxon Letters*.

TO conclude this whole Matter, all I have said of these *Druids*, from first to last, will I presume, fairly resolve it self into these three Particulars; *First*, That these *Druids* had their chief Seat and Residence somewhere in *Britain*, of which *Cæsar* is a potent Witness; *Secondly*, That this Seat or principal Residence was in the Isle of *Mona* or *Anglesey*, *Tacitus* and a strong Tradition do fairly intimate; *Thirdly*, That after their Expulsion by the *Romans*, they spread, and establish'd their Hierarchy in the Isle of *Man*, *Scotland*, and the *Scottish Isles*, the *Scottish* Authors unanimously agree, and amply confirm it; and, *Lastly*, That their Removal out of the Isle of *Anglesey* to the Isle of *Man* was between the two Descents of *Suetonius* and *Agricola* on this Island; this last I mainly gather out of the before cited Passage of *Tacitus* in the Life of *Agricola*, where the Historian does not mention one Syllable of these *Druids*, who when they were here, as in the other Passage of *Paulinus Suetonius*, took so much of his Pen in accounting for them; and tho' I am as cautious as any other, in laying too much Stress on a Negative Argument, yet I must confess, considering the *Punctuality* of that Historian's Writing (never omitting principal Characters, which undoubtedly those Personages were, if they had been here) his saying nothing of them, is as much with me, as if he had said in express Terms, that they had withdrawn, or were driven away by the *Romans*: Especially since I find it so taken by the learn'd Bishop * *Stillingfleet*, who observes

* Orig. Brit. Page 79.

that the *Arch-Flamens* and *Flamens* in *Britain* under the *Roman* Government, could be no part, as was generally believ'd, of the *Druidish* Hierarchy, they being before gone, and their Ways and Methods mortally hated by the *Romans*; but rather as that learn'd and worthy Prelate strongly proves, the *Flamens* and *Arch-Flamens*, were a later Invention of *Pagan Romans* here, calculated by them after the Form, and Model of our Primitive Church Government, which they seem'd on some Reasons to have effected.

BUT to pursue our expuls'd Religious Countrymen one Remove further, when Christianity made a closer Pursuit of them than the *Roman* Sword was able to do, captivated some to the Laws of CHRIST, and put the rest on a second Voyage, to find once more a Place of Rest and Safety, to lay down one other new Foundation of their antient Plat-form, I know not where to find them, unless it be the *Schaldry* of *Iceland*, and their dependant *Classes* and *Orders* of old, in the Territories of *Norway*, *Denmark* and other Northern Countries: These not only in Name, in which there is some Congruity, *issel-dry*, the Lower or Northern *Druids* perhaps; but also in their * *Ira letur* and in their *Edda Islandorum*, as they call it, *i. e.* the Poetical Memoirs of their Bards; and especially in their extant Remains and Monuments of Antiquity, have a very considerable Affinity and Coherence with what I have already describ'd of our Remains and Monuments of *Druidism*. They have their *Cromlech* like ours; there is a Temple in *Kialerness* in *Iceland*, not much unlike ours at *Bryn Gwyn*: Their erected *Altars*, *Pillars*, *Mounts*, and *Burying-places*, and ours, are much of a sort; and whoever would be more inform'd in these particular Instances and Parallels, may consult the Books of *Olaus Wormius*, and *Tho. Bartoline*, of the *Danish* Antiquities, and he will find sufficient Satisfaction in that Particular.

LET not now the mention of these *Danish* and *Icelandish* Instances invert the Tenour of my Argument, and turn the force of it against what before I have affirm'd in this Matter, that is, give grounds to object, that if our *Monuments* and theirs be so exactly alike, that it may then be as probable, that the *Danes* erected them when they lorded over us, and consequently that they are rather the Marks of *their* Religion and Customs, than the Remains of *Druidism*, which is indeed the Opinion of some Observers of late.

* The antient Inhabitants of these Northern Countries, called one of their Runick Alphabets, *Ira letur*, viz. Irish Letters, as if they had had them from Ireland, whence our Druids were last expuls'd.

BUT in answer to this, I shall offer it to be consider'd, first how very probable it is, that these *Druids*, who were expuls'd by the Christians from *Ireland* and *Scotland*, should repair unto some of these Northern Countries, and there propagate their Customs and Forms of Worship among these ruder Heathens; for where should they go but thither? What other reason can be given of the Congruity of many *Placits* of the *Runick* Religion with those recorded of *Druidism*, than that they had them originally from the *British* Isles? None can doubt of the Facility of their Passage thither, who considers how the Northern Nations of old abounded with * Boats and Rovers: And this being granted, it will easily follow, that what Rites or Customs those Heathen *Danes* and *Saxons* brought hither of that kind, was but what before their Fore-fathers have had from hence, but a little mix'd and metamorphos'd in another Dress: And then no wonder they erected here *Rings* or *Coronets* of pitch'd Stones, for their publick Inaugurations; or rather apply'd those old ones they found here, to their then present Use and Purpose. Might not *Stonehenge* and *Roll-rick* Coronets be very well the Relicks of antient *Druidism*, and yet fall in suitably enough to the Use and Performance of *Danish* Consecrations? And after Ages might well be suppos'd to mistake that second Edition of their original Uses, for the first Publication of them.

SECONDLY, In *England* there may be, I confess, some colour for ascribing those Remains of Antiquity to the *Danish* Consecrations and Customs; but in *Wales*, in the midst of some of the Mountains of it, where not a few of these *Monuments* are, and where 'tis not likely the *Danes* ever were, who can reasonably attribute those Erections to them? That elliptical Ring or Coronet of pitch'd Stones, between two great Mountains near *Cessel Gyfarch* in *Carnarvonshire* (in Number Forty-two) are as likely to have been set up by the *Danes*, as are the Pillars of *Tadmor*, or the Pyramids of *Egypt*.

THIRDLY, Let any one consider also, what hath been before instanc'd of the undeniable Analogy, and Agreeableness of the antient *British* Names of some of our Monuments, with what is recorded of the Rites and Usages of the *Druids*, in Authors of much antienter Date than

* 'Tis not unlikely but that the Britains, with other Northern Nations, being streightned and driven by the Romans into Iceland, and other Isles of the North, might then pass over in these Boats from those Isles into Groenland, and thence into North America, and so people that Continent, it being but a short Cut over from Iceland to that Continent, not above two or three days Sail; and Mr. Joseph Mede, in one of his Letters to Dr. Twiss, gives Reasons of the probability of the peopling of America about this Time, and in this Manner.

the Time of the *Danish* Depredations. *Cromlech*, *Cærem-luach*, and *Bryn Gwyn*, *Brein Gwyn*, are words of antienter Composition, than that it can be imagin'd, that the Parts of some of them, were fetch'd from *Syria*, and here soder'd together, to express a late *Danish* Barbarity.

BUT particularly let this very Isle of *Mona* be a convincing Instance of the improbability of that Opinion which would ascribe many of these Erections and Monuments to the *Danish* Customs. The *Groves* in it still retaining their old *British* Names, as do also the many Places before-mention'd betoken the distinct Names and Orders of the *Druids*, agreeable enough to the Relations given of them by *Strabo*, *Cæsar*, *Tacitus*, and others ; and also together with those *Groves* and *Precincts*, we have Multitudes of these very *Monuments* in those very Places which bear the Names of those Societies and Orders. These Places so nam'd, and these *Monuments* co-existing and bearing mutual relation to one another, as every one that knows them will grant they do, on what grounds can any Man pretend to ascribe some Parts and Appurtenances of these Places to *Danicism*, and not the rest ? For if those *Groves* and those Places, which evidently bear the Names of all the Orders of that antient *Sect*, in which these *Monuments* are erected, be *Druidical*, as those Names do greatly import they are, then it will follow by a very reasonable Consequence, that those *Monuments* are so too ; and at the same time evince the improbability, not to say more, of that Opinion, which would ascribe them to a *Danish* Original. I find now what I have offer'd in this Particular very much confirm'd by the late Author of the History of the *Western Isles of Scotland*, who avouches Names and Traditions in many of the *Scottish* Isles, expressly agreeing with what I here conjectur'd ; where many *Circular Ranges of erected Stones* are to this day by the common People call'd *Druin-Crunney*, the *Druids* Circles, and generally believ'd to be their *Temples* ; and several antient Rites and Customs conformable to their Usages and Practice beforemention'd, he there lays down, as undoubted Matter of Fact, and generally believ'd so ; to whose Book, for more Satisfaction in this Affair, I recommend and refer the Reader.

S E C T.

S E C T. X.

Of the Divisions and Sub-divisions of the ISLE of Anglesey, and of the Laws and Customs of it, at the latter Time of the British Princes.



NGLESEY is, and has been of very antient Time divided principally into three *Cantrevs*, and each of these into two *Comots*; viz. *Cantrev Rhossir*, *Cantrev Aberffraw* and *Cantrev Cemaes*; the first contains *Mæne* and *Tyndaethwy*; the second, *Malltraeth* and *Llivon*; and the third, *Twrkelyn* and *Talybolion*.

I shall, *First*, Begin with the Etymology of the Names of these Divisions; *Secondly*, I will account somewhat for the Antiquity, Use and Application of them to the antient *British* Administration and Government; and, *Thirdly*, For the Quality and Condition of those Sub-divisions of *Trev's*, *Rhandyrs* and *Gavels*.

AS to their Names; *FIRST*, *Cantrev Rhossir* is variously named; some would call it *Rhôsvair*, from a little Church so dedicated, which stands near the Head of the Manour; and some call it *Rhôs-Aur* or *Rhôs-fair*, from a *Rhôs* near it, where 'tis said the Fair was antiently kept; but to me it seems more probable that the true Name is *Rhôs-hîr*, more antiently than any of the foremention'd Names, as proceeding from the natural Propriety of the Place, as original Names generally did; that long *Dorsum* or Ridge of Land, running from *Newborough* to *Mynydd Llwydiart*, ten Miles in length, being on the top of it all Heath or *Rhôs-tîr*; and which when the Country was generally woody, might be then all one bleak and barren *Rhôs* or Heath, of that length; and this length running thro' the two *Comots*, was probably call'd *Rhôs-hîr*, and thence gave Name to the whole Territory or *Cantrev*. The two *Comots* contain'd under this *Cantrev*, are *Tyndaethwy* and *Mæne*; of the former I have before accounted, and of the latter I shall give some Account in the last *Section*.

THE Second *Cantrev* is call'd the *Cantrev of Aberffraw*, and was so call'd from the *Ostium* or Entrance into the Sea of a small Brook of that Name, and call'd *Aberffraw*; where the latter Princes of *North Wales*

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chose their principal Residence, and has under it the *Comots* of *Malltraeth* and *Llivon*. The *Comot* of *Malltraeth* is undoubtedly so call'd from the formerly quaggy and very dangerous Sands bordering upon it; but the *Comot* of *Llivon* has its Name derived from a more obscure Origin. I find it written in some antient Records, *Llewon*, and am apt to think it was given at first to this Territory, because it was the most Western Part of the Island; the West being call'd in the antient *British*, *Gorllewon*, or *Gorllewyn*, as it is to this day.

THE Third *Cantrev* is call'd *Cantrev Cemmaes*, I take it, from *Cernvaes*, i. e. ridg'd or arable Land; and the Part of that *Cantrev*, particularly call'd by that Name, is the best Corn-Land in the whole Country, as many other little Territories in *Wales*, excelling in bearing Corn, are call'd by the Name of *Cemmaises*. This *Cantrev* has under it the *Comots* of *Twrkelyn* and *Talybolion*.

THE *Comot* of *Twrkelyn*, I have observ'd in antient Manuscripts, to be call'd *Tyr Kyhelyn*, which yet may not perhaps be its first and most antient Name, because not betokening (as the antientest Names generally did) any Natural or Local Propriety, but the Possessions of one *Kyhelin*, who was probably Lord of those Lands. And some do think that *Talybolion*, the other Division of it, had some reference, in the sound of the word, to *Suetonius Paulinus*, who first conquer'd this Island, and brought it to the Roman Subjection; it being very probable that the *Britains* call'd this *Paulinus*, *Pol-ion*, as is observ'd by Mr. *Edward Lhwyd*, of a Place call'd *Pant y Polion*, near unto which he took up the Inscription of one *Paulinus*, who probably was slain or buried at that Place. And tho' it must be confess'd, that *Tâl* in the old *British* properly importing a Region or Territory, and this *Suetonius Paulinus*, or in the Language of the *Britains*, *Polion*, having signaliz'd his Name in this Island, might very well have appropriated to himself the Possession of some Part of it; and thereby have given it occasion to be call'd ever after, *Regio Paulini*, i. e. *Tal-Polion*; yet that great Person having had no long Time here to enjoy the Fruits of Conquest, and the Place being too inconsiderable for so great a Man, I am rather inclin'd to believe, that as certain Territories in *Cumberland* are call'd *Cope-Land* (*ab acuminatis Collibus*) as Mr. *Cambden* observes, so this Name might be deriv'd from the many bleak and coped Hills which are here and there, in that Territory call'd *Moelion* or *Moelydd*, of which one or two retain the Appellation of * *Moel* to this day. On which account I take it

* It seems that the Land here was all woody when they call'd and distinguish'd some Eminences that had no Wood upon them by the Name of *Moel*, i. e. Bald-tops or Hillocks.

probable (such bare top'd Hills being call'd *Moelion*) that therefore that Region abounding with those Hillocks, might then be call'd *Tal y Moelion*, and consequently that the Letters *M* and *B* being of one Organ, are easily convertible one to another, and promiscuously pronounc'd in our Tongue, it might so come to pass in Tract of Time, that *Tal y Moelion* came to be call'd *Tal y Bolion*, as *Moel y don* is now commonly pronounc'd *Bol y don*; and for further Confirmation of it, we have one bleak Hill in this Country call'd *y Voel*, and the Territory adjoining it, is call'd *Tal y Voel* to this day.

NOW as these *Cantreus* are divided into six *Comots*, so these *Comots*, each of them contain about sixty *Treus* or Townships, which were also divided towards the latter end of the *British* Government, into about Five Thousand Tenures, *i. e.* *Gavels*, *Wele's* and *Rhandirs*.

SECONDLY, As to the Antiquity, Use and Application of these Divisions; it cannot be deny'd but that the general Partition of *Wales*, and consequently of the Isle of *Anglesey* into *Cantreus* and *Comots* is very antient; and if that reading in *Tacitus* (*Præsidium imposuit Vicis*) be the right one, and means our *Treus* or Townships, I can scarce forbear concluding our *Cantreus* or Hundreds (they being but Numeral Denominations of our *Treus* and Townships) to have been in Use among the Aboriginal *Britains*, long before the coming of the *Romans* into these Countries.

FOR albeit that that sorting and ranging of *Treus* and Townships into Hundreds and *Cantreus* may seem with some probability to owe its Origin to the *Roman* Model, as being but a Copy or Imitation of their antient Classial Distributions into Tribes and Centuries; yet on the other side, who knows but the *Ausonii* and *Hetrusci*, the *Romans* Ancestors, did rather derive and borrow that Mode and Platform of dividing their Land from our Ancestors the *Celtæ*, and that their *Tribus* and *Centuriæ* are the same with our *Treus* and *Cantreus*: And I dare appeal to any Critick in those Antiquities to judge, if the Latin *Tribus*, both in sound and signification answering our *Trev* (*B* and *V* being Labials of promiscuous Use in our antient words) can in its own, or any other Language fix on so proper and agreeable a Foundation of its deriving, as from the *Celtish* or *Gaulish* *Tyr-ef* or *Trev*. But however that be, we have reason to conclude, that those were reckon'd and call'd so, before the *Romans* had any thing to do with our Constitution and Government; and that principally on these Reasons.

First, BECAUSE it is in it self a very natural and just Distribution, for so many lesser Housholds to make one *Trev*, and so many *Treves* to make up one separate and distinct Division or *Cantrev*; and as this is a most fit and accommodate Proportion, for a Plebeian Administration, so it may be concluded to be very antient, if not to have been the very first and original Constitution amongst us; *Secondly*, We find the antient *Irish*, who were Branches of our *British* Origin, and among whom the *Roman* Power never prevail'd, to have had the same sort of the Division of their Country as we have, *i. e.* into *Cantrevs* and *Car-rachts*; *Thirdly*, We meet with some Passages in *Cæsar* and *Tacitus*, which give Accounts of such Centurial Divisions among the *Gauls* and *Germans*, before ever the *Romans* got footing in any part of their Country; and therefore what our next Neighbours, especially the *Gauls*, us'd of this sort, may be justly presum'd to have been practis'd also among the antient *Britains*; and, *Fourthly*, 'Tis sufficiently known that the *Roman* Policy, very seldom or never attempted the Alteration of the original and antient Forms and Usages of their conquer'd Provinces, except where great Provocations made them root out the Natives and establish Colonies of their own; which Alteration of our most antient Laws and Customs having not, by any thing that appears, been ever done by the prevailing *Romans* in this Isle of *Mona*, one may very well conclude that our Divisions of *Cantrevs* and *Comots*, are of a much older date, than the *Roman* Government. And altho' this Distribution of Lands into *Cantrevs* and *Comots* may be of much antienter date, than that of the *Roman*, or perhaps of the *Druidical* Government; yet it is probable, the victorious *Romans* made use of it, not only in their Civil and Martial Administration, as it is made use of to this day, but also in their distinguishing of feudal Rights and Proprieties; as it is continu'd to be us'd after the *Romans* forsook us, through the whole Time of the *British* Government.

NOW to conceive rightly the Nature and Use of these Divisions, and the Parts of them, we are to observe, that as *Cantrev* or Hundred in the right Notion of the word, betokens an associated Union and Confederation of as many *Treves* or Townships as the word imports; so for a more regular dispatch of Affairs and conveniency of assembling together, these *Cantrevs* are each of them subdivided into two or more *Comots*; and these *Comots*, as they are themselves but Parts and Divisions of the said *Cantrevs*, are commonly (but very improperly) call'd Hundreds, as the Hundred of *Mæne*, the Hundred of *Malltraeth*: Yet as they consist of so many *Treves*, *Bòds* and Townships, as are comprehended within one common Precinct, so they have been from very antient Time, as so many Petty Lordships, having their separate Courts
and

and Jurisdictions; and as such, they may be well said to have been the Preservers and Conveyers down of our antientest Usages to this day, and to be the very Channels wherein the many Streams of our National Customs were thro' a long Tract of Time, carry'd to us from their Original Fountains; and which now, since the Union of the *English* and *British* Governments, have met together and united into one Body of our Common and Municipal Laws.

AND these antient Laws and Usages of ours thus convey'd unto us, having in their Frame and Composition, so little Affinity with the *Roman* Laws, and having also in the Administration and Execution of them, so necessary a dependance upon, and connexion with these Centurial Precincts and Divisions, may seem to give good Warrant to conclude, that those antient Laws and Customs so convey'd down (as well as these little Precincts and Hundreds in which they were convey'd) were long before the *Roman* Government among us; and so continu'd without much Alteration, till they came to be swallow'd up and incorporated into the *English* Laws and Government.

BUT as to the possessionary part of these antient Divisions, as they were originally in themselves separate Precincts and Jurisdictions, so under the *Roman* Administration they might become very useful and accommodate Proportions and Dividends, to be as the Government thought fit, dispos'd into several feudatory Rights and Possessions; and such indeed we find them to have been, that is, the Inheritances of Princes and Nobles during the continuance of the *British* Government; as is obvious to any one, who is any thing acquainted with the Transactions of the *British* History.

THUS the victorious Sons of *Kynedda W'ledig*, a *Cambrian* Prince, came to be possess'd of several *Cantreus* in *Wales*, and left their Names on them to this day, which undoubtedly were these mention'd separate Precincts before, and call'd after by other Names: Thus *Roderick* the Great divided all *Wales*, by a Distribution of these *Cantreus* into three Provinces, viz. *Gwynedd*, *Deheubarth* and *Powys*, and dispos'd of them to his three Sons: And we may reasonably presume that the late *British* Princes have thus created their Nobles, by giving them the feudal Possessions of *Cantreus* and *Comets*, with their Jurisdictions and Powers, on Terms of Homage and Subjection.

THIRDLY, To understand the Quality and Condition of these antient Divisions in the *British* State and Government, it will be necessary to lay down a summary Representation of the sundry Sorts and different Proprieties of these *Treus* and *Villa's*, of which the *Cantreus* consist; that is, to see on what Terms of Subjection and Dependance to their

their immediate Lords and Princes, these particular Tenures were establish'd, and how they were dispos'd and manag'd to the Support and Safety of the *British* Government; which being well seen into and consider'd, may give us some glimmering Light into the antient Form and Model of our antient *British* Administration.

NOW in order to this, it must be confess'd, that in the long space now of some Hundreds of Years, since the Dissolution of the *British* Government, our Nation being inexcusably remiss and incurious in the Information of Posterity, the Memory of the true State and Condition of that Government, especially of the more popular part of it, which relates to these mention'd Divisions, might for us have been utterly lost and perish'd.

BUT as a just Reproach to our wretched Oiscitancy and Remissness, what our own careless Neglect omitted, the Covetousness of our more watchful Conquerors took care to record and preserve for us, that is, the *English* Monarchs when they got themselves seiz'd of the last Remains of our *British* Royalties, and found or made themselves intitled or interess'd, by Descent or Conquest, to the antient Revenues of our *British* Princes; these *English* Monarchs, I say, as well to inform themselves of the State of those Revenues, as to secure the utmost Benefit of their Conquest, judg'd it adviseable then to issue out Commissions of Inquiry, under their Royal Seal to every *Comot* of *North-Wales*, with Commissioners appointed, to search into, and examine the true State of the antient *British* Tenures, and the former Customs and Usages thereof.

THESE Commissioners by the Authority of the Power they were intrusted with, summon'd and impannell'd Juries of the most substantial Men in every Hundred or *Comot*, and gave them in charge to make due Returns in Writing, upon Oath, of the true State and Circumstance of every Tenure, as those Tenures stood bound to the Prince, and had not before been granted over, in *Frank-Almoine* or otherwise, to other Proprietors, as indeed many Tenures in several *Comots* were, of which *therefore* we have at present very little Account. At the same Time, or little after the first Commission of this sort, the Bishop of *Bangor* took out another Commission in like manner, to enquire into the Tenures of the Bishoprick; which Extent I have seen with Dr. *Humphreys*, late Bishop of *Bangor*.

NOW these Juries having faithfully discharg'd their Duties, by what Light and Information was then produc'd before them in those Particulars; and the Returns and Verdicts made by them, being of record, and fairly written, were taken by the Commissioners in every *Comot*, and in this Part of *North-Wales* were sent and deliver'd up by them, in-

to the Prince's Exchequer at *Carnarvon*, to be there carefully and safely kept and recorded. From these Verdicts it is that we now have the best Lights into some Parts of the Frame and Constitution of the *British* Polity, and other Particulars of that Government, which otherwise would have for ever lain in the dark, or at least we would have been far to seek for them; and indeed for what Light we have from these Records, we ought to be much obliged to the generous Care and Industry of that very worthy and deservedly celebrated Person, *viz.* Sir *William Gryffydd* of *Penrhyn*, Knight, last of that Name, and Chamberlain of *North-Wales*, who preserv'd these Records from perishing, by collecting so many of them as he could retrieve from Moth and Corruption; and then causing those scatter'd Rolls and Fragments which he could meet with, to be fairly written, by one *Jenkyn Gwyn*, in two large Books of Parchment, for the Information of Posterity; one whereof is that Book, kept always in the Chamberlain's Office, call'd by the Name of the *Extent of North-Wales*; and the other he transmitted into the *Auditor's* Office at *London*, where it is preserv'd to this day: Of this Book there have been many entire Copies written, which are yet in many Hands; and some in Parcels, of particular Counties; which deserve to be more narrowly search'd into and examin'd than generally they are; out of which, and a few other Remains of Antiquity, in order to account for the antient Divisions of this Island, I have taken up and collected these Observations following.

FIRST, We have thence to observe, that the * *British* Princes and other Lords of particular Territories, were Owners, *in Capite*, of all their Lands, and Sovereign Lords of all their Subjects and Bondmen; unto whom these Princes and Sovereign Proprietors distributed several Townships and Hamlets, or particular Tenures or *Gavels* of those said Townships and Hamlets; which *Gavels* they generally call'd *Wele's*, *i. e.* Seats or Dwellings; these, I say, they have distributed unto their Bondmen and Subjects, by way of Martial Disposure, to be enjoy'd by these Vassals and Subjects, on such Terms and Conditions, as those Lords and Princes who bestow'd them, thought fit to impose, and with such Privileges, and degrees of Right and Liberty, as they found those Men, either by Descent or Merit to deserve. And these Men they call'd either Freeholders or Vassals, and the Lands and Tenures so given, either Freehold or Villanage, being all equally Tenants to their

* Y Brenhin biefydd tyr y deyrnas oll. See Howel Dda.

Lord or Prince, but in regard of these Privileges dispens'd to them in the first Disposal, they were in different degrees of Freedom or Vassalage.

SECONDLY, We have thence to observe, that these Townships were distinguishable by them, in respect either of Quality or Quantity: In respect of Quality, we find that these *Vills* or Townships were either wholly free or wholly bond; or partly free or partly bond; so we may observe also, that of the bond and native Townships [*Terra Nativa* the Extent-Book calls them] there were some Lands of greater freedom and some of less, or of none at all; and their Possessors or Tenants, I mean of the first sort of Villanage, call'd themselves, *Nativi Liberi*, i. e. *Free Natives*, or the better sort of Vassals, as the others of the second sort, were call'd (*Puri Nativi*) *Perfect Slaves*. In *Ireland*, much the same Division of Tenants, viz. free and bond were, as is mention'd by Sir *James Ware* and others, in their Accounts of that Kingdom.

BUT the wholly free Townships and Freeholds were in themselves from their original Constitution, such as gave their Possessors a Rank above other Tenants; it seems qualify'd them for Offices and Employments, and gave them Seats and Voices in Courts of Judicature; from which Privilege of sitting aloft, higher than the other Tenants in their *Gorseddau*, and of assisting in passing of Judicial Decrees and Sentences, the Tenants of those Freeholds were generally call'd *Uchelwyr*, that is, Men of principal Rank in the *Trev* or Township.

ON the other side, we find that the Tenants of Bond-Lands and Villanages, as they were of a quality below and inferiour to Freeholders, so they were obliged to greater Drudgeries, and imploy'd in more servile Works, and were to be dispos'd of in many things as their Lords and Princes pleas'd to use them. And of these, some (as I observ'd before) were free Natives and some pure Natives. The free Natives I take to be those who had some degree of Freedom, who might go where they would, might buy and sell, and had many Immunities; but the pure Natives (as they were call'd) they were to be as their Proprietary Lords and Princes *Peculium*, to be dispos'd of as they list'd; and I remember to have met in Sir *William Gryffyth's* Book, with an Extract of a Deed, where the Natives of the Township of *Porthaethwy*, many Years after the Time of the *British* Princes, were sold as Part of the Estate of those Lands they belong'd unto; and of which, and others of that sort, I have given elsewhere large Instances. And I have by me a Copy of an Injunction issu'd out by *Henry* the Seventh, King of *England*,

land, commanding Escheators and all other Ministerial Officers, to see that the King's Native Tenants kept within their common Limits, and if any of them were found to stray and wander from their Home, to drive them back, like Beasts to their Pinfolds, with the greatest Severity.

THIRDLY, In regard of Extent and Quantity ; these *Treus* were some of them entire and undivided, and some disjointed and sever'd into *Parcels* and *Hamlets* : Some *Treus* were large and capacious, consisting of many *Wele's*, *Seats* and *Families* ; as these again of *Rhandirs* and *Gavels*, measur'd out by *Boviats* and *Carucats* : And some *Treus* were narrow and scanty, consisting of fewer of these Divisions, as these did of fewer *Carucats* and *Boviats*.

'TIS observable also, that these *Treus* thus qualify'd and distinguish'd, and likewise the several Partitions and Sub-partitions of them, as they happen'd by Gavel-kind, Escheats, the Gift of Princes, or any other ways, to be divided, were all of them obliged to the Prince, or under him, or by derivation from him, to their immediate Lord or chief Proprietor, by certain fix'd and determin'd Ties and Conditions, rated and establish'd, it seems, at the first Disposal of these Tenures by the Prince or other Lords of the Fee, and to be punctually observ'd and perform'd by those Tenants and their Successors, to their succeeding Lords and Masters.

NOW all these Bonds and Ties wherewith all Holders of Land in the *British* State, were indispensably obliged to the Prince their Landlord, were, as we may observe out of these Records, of divers sorts, which I reckon to be these, *viz.*

First, *RENTS*.

Secondly, *SERVICES*.

Thirdly, *DUTIES*.

Fourthly, *MULCTS*.

Fifthly, *ATTENDANCES*.

BY these the Prince's Needs in every respect were supply'd, and the People had enough to make a plentiful Subsistence ; by these too the People engag'd the Love and enabled the Protection of their Prince ; and by these the Prince sufficiently secur'd the People's Loyalty and Obedience.

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RENTS.

RENTS.

FIRST, RENTS: Some of these were pay'd in ready Money, and some in Goods and Cattle: What were paid in ready Money, were pay'd either at fix'd and certain Times, as the four quarterly Payments, and the two half Year ones; or were pay'd uncertainly, and by casualty, as *Releefs* and *Herriots*; these were small Sums of Money (now, tho' great then) ascertain'd and rated on all those particular Tenures that were condition'd to pay them.

WHAT also were pay'd in Goods and Cattle, are either certain quantities of Corn, at certain Times in the Year, as a set *quantum* of Wheat, Barley, Oats, &c. which very often occurs in the Bishop's Extent-Book; or *Staurum Principis*, which many *Treys* were oblig'd to pay; and that was a certain Number of Oxen and Cows, at the end of the Year: As it frequently occurs in the King's Extent.

AS for what they call'd *Tunc-Rent*, it is properly referrible to those Sums paid to the Prince at Times limited and certain; it often occurs in the Prince's Extent, and seldom or not at all in the Bishop's Extent-Book: It was a Sum payable by four Villan-Townships in every *Comot*, Five Shillings *per Annum* on those *Treys*, cessable on every *Gavel* or Tenure, and collected by the *Goftegwr*, or Serjeant of the Manour: And so *Escuage*, when it was rated and certain, was a sort of *Soccage-Rent*; but when uncertain and casual, it was no other than Military or Knight-Service, as I found it observ'd in * *Gwydyr-Copy*, among other useful Remarks on the Extent of *North-Wales*.

'TIS to be observ'd in this Place, that as originally some Rents were fix'd and rated on all Tenures, whether free or bond, and on all Tenants, whether Freeholders or Vassals, and that those were of that sort which the *English* Laws call *Soccage-Rent* or Tenures, so the difference lay chiefly in the different Grants of the supream disposing Power which the Prince had over those Lands and Tenants. As to the Freehold-Lands, the Tenants or Freeholders of them, had a legal Right thereunto, on the beforemention'd Conditions, but forfeitable in certain Cases (as I observ'd before) to the Prince or Lord of the Fee: But as to the Villanages, the Bond-Tenants thereof, which they commonly call'd *Villains* or *Vassals*, had no Property in the Lands assign'd unto

* Sir John Wynn's Copy of the Extent of North-Wales.

them,

them, but meerly Occupancy and Possession during the Prince's or Lord's Pleasure; and they were but as Slaves, to be plac'd here and there, as it pleas'd their Lords and Masters to dispose of them; yet mostly with this regard, that the Rents charg'd on those *Villain-Tenures* were fix'd and certain, and payable, as the Rents of Freeholds were, on fix'd and certain days of Payment, which appears in every Part of the Prince's Extent-Book. On this account it was that when the *English* Monarchs possess'd the Rights and Revenues of the *British* Princes, they could not without manifest Wrong dispossess the Freeholders, because upon our Submission to the *English* Sceptre it was otherwise stipulated; but of the Villanages and Lands of *Vassals*, they soon made bold to take them to their own hands; because to Slaves, that is, to such as have no right, no wrong can be done; and so they set those Lands out by Leases, as they did their other Crown-Lands, still confining themselves to the old Rents, but enhansing their Benefit from them, by augmenting their Tenants Fines, as they saw occasion.

A N D these sorts of Tenure were they, which afterwards came to be call'd *King's Lands*; all which, with other Lands that accru'd to the Crown by Escheats, Forfeitures, and Dissolution of Religious Houses, &c. are now almost all sold here to private Families; I mean the improv'd Rents of them; but the old Rents of them, being unalienable, are still pay'd yearly by the present Proprietors at the *Auditor's* Office; as the other Freehold-Rents are or ought to be annually collected, in every Township by it self, by some one deputed by the *Auditor* to receive them; and in order thereunto, to give Acquittances in discharge of what they so receive, upon the Collectors shewing their Warrant and the Roll or Record of the Hundred subscrib'd by the Jury thereof on the last Survey made; by which Roll it was to appear what every Tenant was to pay, and on what Lands they were to levy it.

H E R E give me leave to make one further Remark, not unuseful on this Subject, which is, that some may be apt to wonder that two or three Shillings may, with any Propriety of speaking, be call'd the *Rent* of so much Land, as they are usually pay'd for: But that Marvel will soon vanish, when they consider that two or three Shillings were, in the Time that these Lands were so rated, in intrinsick Value, more than so many Pounds *Sterling* in these Days, as I want not clear Evidence to demonstrate the Truth of it: And tho' I am as unwilling as any to advance a Proposition that may seem strange, yet in this Matter, 'tis not so strange as true, that if Gold and Silver come to appear above ground yearly in such prodigious Quantities, during the two next Centuries, as they have done the two last (the Property of those Metals being to be of a long Duration, and in the using not easily wastable) the in-

trinfick Value of fo much Gold or Silver as makes two or three Pounds *Sterling* now, will dwindle and diminish one half, that is, will buy no more Goods at two Hundred Years hence, than what half the Sum of those Metals will now do: The reason thereof will hold good on both fides; for if there be now twenty times more Silver and Gold in *Europe* than was two Hundred Years ago, as we presume there is, and provided the Encrease of those Metals advances proportionably during the next two Hundred Years in these Countries, it will follow that the intrinfick Value thereof must decrease, for the next two Hundred Years, in the same proportion; so that twenty Shillings then will be but as ten Shillings now; because the Gold and Silver of *Europe*, if it comes up, and be imported here in the same Proportion, and the Exportation of it prevented by Law, will be forty times more at that Time, than it was two Hundred Years ago, and therefore it comes down to half the Value; for 'tis apparent that the intrinfick Value of all Goods rise and fall in proportion to the Plenty and Scarcity of them: It matters not, in this case, whether these Metals in a Kingdom or State, be coin'd or not; for when the State or Kingdom is possess'd of it, it is easily on occasion made *current*, and is so to be reckon'd the *Cash* of that State or Kingdom, so possess'd of it; and the value of Lands and Goods must ratably encrease, as the intrinfick value of Gold and Silver falls and diminishes.

SERVICES.

SECONDLY, SERVICES: Under this Head is to be reckon'd a great deal of what the several *Trêvs*, or the particular *Gavels* and Tenures of every Manour were oblig'd to do. To the well conceiving whereof, it will be necessary to premise, that in every *Cantrev*, generally, the Prince had a Manour-House, his Chappel, Mills, Offices, and other Conveniencies; to every one of which, and that in several sorts, the Services of Tenants were severally adapted.

THE Head-Manour, or the Place where the Manour-House or *Llys* stood, was usually comportion'd into several *Gavels*, laid out to Tenants for private and domestick Services; the Tenants or Possessors of such Lands were in many Places call'd, *Gwŷr Mael*, *Gwŷr tŷr y porth*, and *Gwŷr gwaith*. The Tenants of the rest of the *Comot*, some of them were obliged to repair the Walls, some the Hall, some the Chappel, and some of them to do other Necessaries and Appendages of the Prince's Palace, or the chief Manour-House of the *Cantrev*.

BESIDES

BESIDES these also, there were in every *Cantrev* some Tenants who were ty'd by their Tenures to carry Stones, some to carry Corn, some to repair the Roof, some the Walls, some the Water-Course of this Mill, and some others of that Mill; some to carry the *Mabere*, as 'tis there exprefs'd; by which, I take it, they meant the great Stones, and the great Timber, of this or that Mill: Some also were oblig'd by their Tenures to repair Weirs, some to carry Wattles and Brush-Wood, some to hedge about Warrens, and some to attend the Offices of the Larder and Kitchen, as every where occurs in the Prince's Extent-Book.

AS to the mention'd Distinction of *Gwŷr Mael*, *Gwŷr Gwaith*, and *Gwŷr tŷr y porth*: I take *Gwŷr Mael*, to be either the Prince's Local Guard, oblig'd to Arm themselves, to Watch and Ward about the Palace, answerable to the Castle-Guard-Tenure among the *English*; or perhaps they were only such as had some small Wages allow'd them for their Work, as there occurs the mention of several Tenants in the Prince's Extent-Book, who had a *Peny per Diem* allow'd them. The *Gwŷr gwaith* were such as were to work on their own Costs: And the *Gwŷr tŷr y porth* were such as were oblig'd to do, on the Prince's Corn-Land, the usual Work and Service incumbent on them. Of this last sort the Bishop's Extent makes frequent mention, but not by that Name.

NOW *tŷr y porth*, I take to be *terra pastus* in its true Signification, that is, such Lands (and generally they were the best) as the Princes reserv'd in every Manour for their Corn-Provision; and such in many Places have been call'd *Cemmaes* or *Cevn-vaes*, as I before observ'd, viz. ridg'd or plough'd Land: Which distinction was very proper, when the Country was generally wild and woody: And these *Cemmaes*'s, as there were several of them in *Wales*, are always reckon'd the best Corn-Lands in their Territory.

THUS in the Manour of *Rhosir*, that Dividend or Portion of Land assign'd to that Use, was the Township of *Celleinioc*, also call'd *Maes y porth*, as one part of it is so call'd to this day, which *Llywelyn ap Iorwerth*, Prince of *North-Wales* bestow'd, as Provision-Land, as he did also *Bodgedwydd* or *Trevod Gedwydd* in the *Cantrev* of *Aberffraw*, on the Abbey of *Conway*: Both which Places were afterward, by the Monks of that House call'd, the one *Quirt*, or *Quart Grains*, and the other *Quirtaŷ*, they being both apply'd and made use of by that Convent, with some difference of Condition, to the same antient End and Purpose.

DUTIES.

THIRDLT, DUTIES: Under this Head I comprehend the several Suits and Courses, which very many of their Tenants, both free and Bond, were oblig'd to perform :

First, *Seſta ad Curiam*, i. e. Appearance when ſummon'd, at the Prince's Court, which without great Peril none durſt reſuſe.

Secondly, *Seſta ad Hundredum*, this to appear when ſummon'd at the Court of the Hundred or *Comot* where they liv'd.

Thirdly, *Seſta ad Comitatum*, i. e. Appearance at the County Court. This was formerly their great Court of Common-Pleas, and of great Authority, whoſe Jurisdiction extended over the whole County : And is to this day under the King's Subſtitute, the Sheriff of the County, of Conſequence ; wherein Matters of the greateſt Moment, relating to the County, are tranſacted.

Fourthly, *Seſta ad Molendinum*, that is, to grind at ſuch and ſuch a Mill, paying Griſt-Toll, *ad trigeſimum vas*, the thirtieth part, which was then very conſiderable, being the Repairs were all upon theſe Tenants, who yet were oblig'd to pay that Toll : And ſome of theſe Tenants who were not concern'd with the Repairs, were yet oblig'd to make and clear Water-Courſes, and to ſeveral ſorts of Carriage thereunto, eſpecially to carry the Prince's own Corn.

Fifthly, *Seſta ad gwerram* ; they were oblig'd to array and follow the Prince to the War ; this was a general Duty, where the Nobility and Commonalty were to attend, when call'd upon : And the ſame in that caſe, was the duty of every Tenant to his immediate Lord or Nobleman ; *ire cum domino ad gwerram ſumptibus propriis* ; that is, to attend his Lord, ſome for a limited Time, and to a limited Place, but ſome indefinitely to any Place, in the War engaged, upon their own proper Coſts and Charges : This latter Duty, where it was ſo peremptory and indefinite, was then call'd *Gwaith Milwyr*, that is, a ſort of Knight-Service.

Secondly, UNDER this Head I reckon alſo the *Cylchau*, or the Courses theſe Tenants were bound to undergo. In this I muſt confeſs there is at this Time no ſmall difficulty to give a determinate Account what they all were, and how by the Prince or his Officers they were uſ'd and manag'd. They are in the Extent of *North-Wales* thus expreſs'd and reckon'd.

1. *Cylch Stalon.*
2. *Cylch Rhaglon.*
3. *Cylch Hebogyddion.*
4. *Cylch Greorion.*
5. *Cylch Dowrgon.*

THESE were Duties incumbent on particular Tenures, to be perform'd by the Tenants or Possessors of them, upon certain Turns and Courses, according as those Lands were originally stipulated for, and condition'd to undergo: On some, one or two of these Duties, on others, more were incumbent. And what these were, to the clearing of that Difficulty, I shall offer these Conjectures.

First, IT seems to me very probable, that in those antient tumultuous Times, when Buildings were very mean, and frequently demolish'd by the Rage of Wars, that in those unsettl'd Times (I say) Provision was every where made, (when Lands were to be dispos'd and canton'd into *Gavels* and Tenures) for the Support and Maintenance of the numerous Retinue that was of Necessity to serve the Prince, and to attend his Court.

ON this Provision, and in that manner establish'd, the Prince's Officers and Servants were to subsist. And as our Prince's Court was then rather ambulatory and shifting from Manour to Manour, than fix'd and settl'd to any certain Place, so into what *Cantrev* or Manour soever he came, and for some Time resided; the Tenants of that Manour, by a reserv'd Power, as before-mention'd, were particularly to take up, and to find for such and so many of the Prince's Officers and Servants, as their *Gavels* and Tenures of Lands, so given out unto them, and to their Ancestors, oblig'd them to do.

AND thus I conceive that *Cylch Stalon* was the receiving and entertaining of the Prince's Grooms, and finding for so many of his Horses, for such and such a Time, among such and so many of his Tenants of the Manour he resided in, as were particularly bound unto the Performance of that Duty.

SO likewise it is probable, that *Cylch Rhaglon* was the entertaining the Prince's *Seneschal* or Steward, among such and so many of the Tenants, (for we must know that as well Freeholders as Bondholders were Tenants) who were thereunto oblig'd to receive them, each in his turn: And this is express in the Bishop's Extent-Book, where you may find that his *Seneschal* was to be entertain'd, for so long a Time as their Custom oblig'd them to do, and also the Bishop's Horses or *Garreons*, so call'd

call'd there, to be fed and provided for during the same, by several of the Bishop's Tenants.

THAT *Cylch Hebogyddion*, was, after the same manner, the entertaining and providing for the Prince's Faulknors and his Hawks. This is easily to be gather'd out of the King's Extent Book of *North-Wales* [*in villa de Pennarth in Comitatu Carnarvon & passim alibi.*] So it is also to be gather'd out of those Records, that *Cylch Greorion*, as it is call'd, was the providing for and entertaining by turns (every Tenant for a limited Time) the Keepers of the Prince's Live-Stock and Cattle, such I suppose as were design'd for the Slaughter, for the Provision of his Family, when he resided in their Manour; and this Duty, it seems, came afterwards to be commuted into certain Payments of Money, call'd *Arian-Greorion*, which often occur in the Prince's Extent.

BUT lastly, of that *Cylch Dorgon* or *Cylch Dwrgon*, which occurs very often in the Prince's Extent-Book, and incumbent on very many free *Treys* and *Gavels*, what is meant by it, I think is not easily determinable.

IT seems with some likelihood to have been the Prince's Huntsmen, and his Dogs, which the Tenants were likewise oblig'd to take unto them and find for by turns, as often as the Prince made any Stay, or came to hunt in any *Trev* or Manour. This I think is made out somewhat plain from a Passage in that Fragment of the *Moelmutian Laws* mention'd in *Howel Dda's* Book, in the latter part of which, where *Treys* are distributed into *Maenols*, of which the Author of that Writing, affirms Twelve ought to be in every *Comot*; whereof Four, says that old Law, ought to be, *I feibion cillion*, that is, as Dr. Davies explains the word, in Villanage or Vassal-Tenure: And the Use of those Townships was, as 'tis there express'd, *I borthi Cŵn, a Meirch, a Chlych, a Dofraith*, viz. to receive and provide for the Prince's Dogs, his Horses, his Hawks; and by *Dofraith*, we are to understand all servile Drudgeries which these *Treys* were bound to do. And so that old Law concludes, that in that manner the Prince was to order his Court, and to dispose of his Retinue and Servants in every *Cantrev* or *Comot* he came into; which is what I can make of those words in that Law, *Ac yn y Môdd hynny y dyle y Brenhin gwestva bob blwyddyn*, i. e. and in that manner was the Prince to go about or visit his Manours or *Cantreys* every Year.

NEITHER is it unreasonable to think, considering the smallness of the Prince's Manour-Houses and Buildings, which he had generally in every *Cantrev*, and which were but sorry Habitations then, I say it is not at all unreasonable that his great Household and Retinue should be thus distributed by turns and changes amongst his Tenants: But how
long

long these Turns continu'd at a Time, or how oft they return'd, I cannot say; but do suppose that when the Prince's Court came to any *Cantrev*, he having a Manour-House for the most part in every one, the Tenants of that Manour were, as before-mention'd, oblig'd to keep and maintain the Prince's Servants, while he made his Stay in the said Manour; and when he remov'd to another Manour, 'tis likely the Tenants of the last Manour he resided in were eas'd of their Guests. And it is probable that when the Prince did not, or could not come at the usual Times among such Tenants, that they were then oblig'd to pay in lieu of it, a Sum of Money, which was therefore call'd *Arian Gwestva*, which Dr. Davies on the word *Gwestva* in this manner expresses, *i. e.* *Summæ pecuniarum quas subditi solvebant Principi, pro eo quod ipsum & suos, in transitu, sua quisque vice in Hospitium excipere tenebantur*; that is, *A Sum of Money which the Tenants pay'd to the Prince, instead of entertaining of him, and his Court by turns, as he went about on his Progress.*

'TIS remarkable here, that the antient *Irish* Laws seem'd to have been much of a sort with ours in this case, by their *Brehons* and *Bo-nachts*, their *Coigne* and *Liveries*, their *Cosherings* and *Cesses*, and their *Cuttings* on their Tenants, claim'd and exacted by their Lords and Princes, as appears at large in Sir *John Davies's* Book of the *State of Ireland*; which is a further Argument of the original Agreement between the *Irish* and old *Britains*, in their Forms of Government, as well as in their Language, and many other Particulars, betokening their being once one People, or at least a great Intercourse and Communication between them.

MULCTS.

FOURTHLY, MULCTS: Of this sort we find not many Incomes to the Prince, fix'd and rated upon any particular Tenures, only *Gober*, *Amober* and *Obediw*. The other Mulcts, whereof there were a great many, as may be observ'd out of the Books of *Howel Dda*, were casual and not local Penalties, inflicted but in particular Cases, on a few personal Transgressions.

AMOB ER or *Am-wobr*, *Ammobrogium* in the Bishop's Extent-Book, was a Mulct payable on certain *Treys* and *Gavels*: It was generally Ten Shillings, and on some Places but Five, *Pro fæminarum Scortatione*, for Womens Incontinency: And there are some who affirm, that it was antiently a Fine pay'd to the Prince or Lord of the Fee, at the Marriage of a Vassal's Daughter. See Dr. *Davies's* Quotations on that word.

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OBEDIW,

O B E D I W, was a Sum of Money rated on several *Treus*, and payable to the Prince or chief Lord, as a Mortuary for the Death of a Tenant; and this was sometime call'd *Obediw Dietifedd*, where a Sum of Money was payable to the Prince or Lord for a Tenant dying without Issue. This is sometime call'd *Relevium* or Relief-Money, pay'd to this day to the Prince by the Tenants of several Lands, tho' it be expressly remitted in the Charter of *North-Wales*.

BUT for *Gober*, I have good Grounds out of the Extent of *North-Wales* to affirm, that it was that which was pay'd to the Prince or Lord for the Marriage of a Vassal's Daughter, which was most commonly Ten Shillings [See the Extent-Book in Villâ Treddestennydd in Anglesey.] A Relick it was, it seems, of antient Heathenish Barbarity, commuted in Time of Christianity to a Sum of Money, and therefore call'd *Am-wobr*, being a suppletory Mulct, payable to the chief Lord of the Place, instead of that barbarous Custom of deflouring his Vassal's Bride: Many of these Payments are now remitted by the Charter of *North-Wales*, granted to the *Welsh* by King *Henry* the Seventh.

ATTENDANCES.

LASTLY, ATTENDANCES: These were an Obligation on the great Ones to their Sovereign Prince. I call it Attendance, because it was the Condition of a Fee or Honour, as Service was the Condition of inferiour Tenures: And this Attendance was of sundry sorts, according to the several Occasions of the Prince, both in Peace and War.

THESE Persons thus oblig'd were generally the Prince's Nobles, Lords and Barons, and therefore this Attendance of theirs is sometime call'd Baron-Service: And these Lords and great Men had likewise under them, both Tenants of Freehold and Vassals, over whom they were Lords in Fee; and it is here a Question, perhaps worth Enquiry, whether there was before *Edward* the Third, any such thing as Fee-Simple in *Wales*, except only in these noble and feudatory Possessions? Of this sort was *Llowarch ap Bran* of *Porthamel*; *Hwfa ap Kynddel* of *Presaddfed*; *Tegerin ap Karwedd* of *Llwydiarth*; *Eneon ap Gwalchmai* of *Trevelir*; *Cadrod Hwrdd* of *Bodavon*, and others in their Time of this Country, who had Trusts and Offices both Martial and Civil confer'd upon them, and also Titles, Honorary and Ministerial; all depending on these Conditions.

THUS

THUS * *Hwfa ap Kynddel of Presaddfed* held his Estate in Fee, by attending on the Prince's Coronation, and bearing up of the right side of the Canopy over the Prince's Head, at that Solemnity; and the Bishop, they say, held somewhat by his peculiar Office of Crowning him, and by being his *Capellanus Primarius*, his principal Chaplain. Most of the Prince's Lords and Nobles were bound to particular Attendances by those Land-Conditions, besides what they were in general oblig'd to, as Subjects by Homage and Fealty; which Conditions under pain of Banishment (which sort of Punishing was then most in use) and Forfeiture of their Estates, they were bound to perform, when duly summon'd and call'd thereunto.

ON this account, I conceive, it was that the three Sons of *Tudur ap Gronw of Tre Castell*, viz. *Ednyfed of Tre Castell*; *Gronw of Penmynydd*; and *Rhys of Arddreinioe*, were in their Time call'd the three Temporal Lords of *Anglesey*; as the *Penclas of Holy-Head*, (i. e. *Pen-colas* or President of the Collegiate Church there) the Arch-deacon of *Anglesey*; and the Prior of *Penmon*, were the three Spiritual Lords; their Tenures, it seems, being Baron or Knight-Services, and antiently entitled to some of those Martial or Ministerial Attendances, encourag'd them, for preservation of their antient Rights and Customs, to take on them those Titles and call themselves Knights or Lords, as the Story of one who indeed was Father of these mention'd Temporal Lords, is remarkable, in Mr. *Robert Vaughan's* Book, concerning that particular. These sorts of *Welsh* Lords were they that pay'd Homage for their Lands and Estates in Fee, to *Edward Prince of Wales*, at *Chester*, in the Time of *Edward the First*. See *Caradocus Lancarn*. Mr. *Wynne's* Edition, Page 310.

THERE were in *Anglesey* and in other Countries, certain Tenures and Lands, which were held of neither Prince nor Lord, but of certain Saints or Patrons of Churches, where we find, as appears in the Prince's Extent-Book, the Tenants of those Lands call themselves *Abbots*; of which Saints or Church-Patrons, there were seven in *Anglesey* that were intitled, *in Capite*, to several Tenures, viz. *St. Beuno*, *St. Kybi*, *St. Cadwalader*, *St. Peirio*, *St. Cyngar*, *St. Macutus* or *Mechell*, and *St. Elian*; the last of these, viz. *St. Elian*, having had a great deal of Lands bestow'd on him and his Church for ever by *Caswallon Law-hîr*, sometime Prince

* Yr Hwfa hwn a'i Etifeddion hynaf a wiscant y Dalaith am ben y Tywyfog, gida ac Escob Bangor; ac ar y dydd cyntaf y cyfsegrid y Tywyfog yn y Dalaith, yr oedd i Hwfa y pâr dillad a fai am y Tywyfog, wrth wisco y Dalaith am ei ben; a hyn oedd wafanaeth Hwfa ap Kynddel. Vide Lewis Dun, *Gloddaith Copy*, p. 53.

of these Countries, as appears by an antient Charter under the Name of *Caswallon*, but how authentick I cannot say; which yet has been inspected and confirm'd by some of the Kings of *England*. Most of these Saints, as I observ'd in an antient Manuscript, had in antient Times their *Nawddvañ* or Sanctuaries establish'd in them, which gives me grounds to guess that one of the Conditions of those Tenures so bestow'd on them, was to maintain and support those Places of Refuge, and the Persons protected in them, and to see that their Privileges and Immunities, with other Rights thereunto belonging, were from Time to Time preserv'd and kept inviolate.

TO conclude this *Section*; I here take leave to say, that the Labour I have taken to collect these brief Remarks on the State and Condition of our *Cantreys*, *Comots* and Townships, with their subordinate Divisions, in this Isle of *Anglesey*, was that by them we may have some Light and Inspection (*ex Ungue Leonem*) into the Frame and Constitution of our antient *British* Government: And what I have gather'd out of these mention'd Verdicts, I take to be unexceptionable Testimonies and Evidences of what I have offer'd in relation to those smaller Divisions, being the Reports of the most substantial Men in every *Comot*, made upon Oath, and taken out of the best Assurances, of antient Men, of Records, and Tradition; and that too in the very close and setting of that antient *British* Government, which (as all other sublunary Things have their determin'd Fates and Periods) was fain then to lay down her antient Claims and Pretensions, and submit to the more peaceful and happy Forms of a well-temper'd *English* Establishment, under which it has now for some Ages happily continued.



S E C T. XI.

The most remarkable Occurrences in the I S L E of Mona, from the Time it was subdued by the Romans, and the Druidish Hierarchy was dissolved in it, to the Time the British Sovereignty was Established at Aberfraw, where the History of Wales begins, to which I refer the Reader for further Accounts of it, during the Reigns of its successive Princes, to the Time it was made subject to the Crown and Laws of England.

HAVING in some of the foregoing *Sections* accounted for the first planting, possessing by the antient *Druids*, and surrendering of this Isle of *Mona* into the Hands of the prevailing *Romans*; and in the last, for its antient Divisions, and the distributing of them into sundry sorts of Rights and Possessions; it will not be (I presume) unuseful if I shall in this briefly touch on some of the most remarkable Events and Overtures relating to this Isle, from the Conquest of it by the *Romans*, to the Time it was made again the Seat of Sovereignty under *Roderick* the Great: Of which Time, the Overtures I shall take Notice of, will be of two sorts, *Civil* and *Ecclesiastical*, and will be distinguish'd under two Periods. *First*, From the *Romans* conquering the Isle of *Mona*, to their deserting it, and with it the whole Isle of *Britain*; and, *Secondly*, From that Desertion, to the Time when the *British* Sceptre was establish'd at *Aberfraw*; which in some measure may clear the way to the *Welsh* History, which commences about that Time, and gives many Accounts of this Island of *Mona*.

IN the first Interval, History indeed affords us very little Certainty in relation to this Isle, save only that as a principal part of the *Ordovican* Territory, it had a Garrison of *Roman* Soldiers establish'd in it by *Suetonius Paulinus*, (*Præsidium imposuit Vicis*, as *Tacitus* reports) which was soon ruin'd by the *Britains*, as I have before mention'd; yet this Isle being a Place of considerable Consequence, as being the chief Retreat of the *Ordovices* or *North-Wales* Men, we may well presume that
some

some Time after, when *Julius Agricola* had retaken and compleated the Conquest of it, he likewise establish'd Garrisons in it: Of which, tho' History be silent, as to the Particulars of that Transaction, yet the Propriety and Import of the Names of certain Places in it, may be justly taken to supply that want. By the Evidence of which we may guess the two *Castelljôrs*, situate near the two Ends of the Island, to have been the Seats of those standing Garrisons. And not far from each of these we find also two Places call'd *Pen Efcyns*, importing chief Ascents, with some Analogy to our *Gorsedds*, as if in these two Precincts were then establish'd also their usual Præsidary Courts of Justice, for the Administration and Government of the Island: And *Preseddvod*, i. e. *Præsidis Mansio*, now call'd *Presaddved*, about the middle part of the Island, may seem to have been the Residence of the *Præses* or its chief Governor: It being probable, being an Island, it had a separate Government by it self for some while at least.

HOWSOEVER these *Roman* Establishments here at that Time were, we are sure this Isle of *Mona*, with the whole *Ordovican* Territory, became afterwards Part or Member of that Province, which in the general Division of *Britain* by the *Romans* was call'd *Britannia Secunda*, and had a President of its own to govern the Affairs of the Province; and had also two Legions establish'd on the Borders of it, viz. one at *Chester*, call'd *Valens* or *Vitrix Vigesima*, which Title of that Legion might give occasion to the *Britains* to call that place *Caer Lleon Gawr*; that is, the Station of the mighty and valiant Legion, as by the many and great Feats it had done here and elsewhere, it deserv'd to be call'd: And another at the other end of this Province, seated on the River *Wisk*, call'd *Britannica Secunda Augusta*. Both these Legions were advantageously seated to awe and keep under the *Ordovices*, the *Silures*, and the *Dimetæ* (which were so many Unions and Confederacies of petty Lords and Sovereigns, who at first had given the *Romans* work enough) and to hold them in to their due Obedience and Subjection.

AS a part of this Western Province of *Britain*, call'd, as I said before, *Britannia Secunda*, this Isle of *Mona* (having now submitted to the *Roman* Yoke) must be believ'd to have had the same Fate with other Countries that were Members of it, in paying of Tributes, and sending what Levies of Men it could afford, to serve abroad in the *Roman* Armies and Garrisons: And perhaps in respect of this latter or personal Thraldom, the Inhabitants of this Island were a little happier, than many of their Fellow-Vassals in the more Inland Parts of the Country, where draining of Marshes, paving of Boggs, raising of Cause-ways, levelling

levelling of Port-ways, building of Castles, Palaces, Temples, publick Edifices, and other servile Drudgeries, employ'd the Hands and wasted the Strength of abundance of poor Wretches; as the noble *Galgacus*, in his pathetick Speech to his *Caledonian Army* (recorded by *Tacitus*) says they were in many Places compell'd with Stripes and Hardships to undergo.

FOR indeed in all this Isle of *Mona* we find no Tokens of that sort of Slavery; no Remains of *Palaces*, *Baths*, *Temples*, great *Castles*, and other *Roman Works*, that may be thought to employ the Natives of it, except we reckon under that Head, the great Cause-way or Bridge near *Holy-Head*, call'd *Pont Rhyd Pont*, and the many Fisheries, or those Enclosures of great Stones, rais'd in many *Nooks* and *Angles* in the Sea round the Island, especially on the Shore of the River *Mene*. And this sort of Work I take the more probable to be *Roman*, for that I frequently find those *Stone-Weirs* in our antient * *Deeds* to have been call'd *Gurgites*, a Name undoubtedly the *Romans* gave them, as being generally made up in *Creeks* and *Eddies* that draw and swallow in, and therefore call'd by them *Gurgites*, and corruptly by the *Britains*, *Gorgit* or *Goret*, a Name they retain to this day, as having been first built at the Command, and by the Direction of the *Romans*, some of them with great Toyl and Labour. Yet this Island seems to have been a Place of some considerable Repute, especially in the more peaceable Times of the *Roman Empire*, as appears by the many Medals that were from Time to Time taken up in this Island, and from the abundance of their *Coins*, *Gold*, *Silver*, *Copper*, *Brass*, that were and are daily here and there dug up in it. Not to mention the probability of taking up greater quantity of these *Roman Coins* in former Ages, when more of them were to be found, I have my self seen (of the Number of such as we may well presume were taken up lately) *Coins* of many of the Emperours, and of some of their *Cæsars*, from *Caligula* to *Valentinian* the Second, taken up in this Island, which took up all the Time the *Romans* govern'd here; and of some of them whole Pots full were lately found, and great Numbers of *Carausius's*, *Allectus*, *Constantius*, *Constantine's* Father and Son, *Constans*, and of *Helen* the Empress: All which must needs

* Johannes Hammond, &c. dedi & concessi Willimo ap Gryffyth ap Gwillim unum tenementum meum cum omibus terris meis in Villa de Bodva in Comit. Anglesey, &c. ac etiam quartam partem Eiconomiae in Dominio Episcopi & Capituli Bangor in Comotis Mene, Malltraeth & Llewon in Comitatu Anglesey: nec non partes meas in Gurgitibus sive piscariis Villæ de Trevorion in Comitatu Carnarvon, pro Sexaginta solidis Sterlingorum, præfato W. G. G. solut. quæ quidem Tenem. terc. Eiconomiae partes in Gurgitibus sive piscariis mihi devenerint ex parte Marvred uxoris meæ quæ fuit uxor Ednyfed ap Tudor, &c. Dat. apud Bodva, xx. die Septemb. Anno Hen. 4. Primo.

argue that the Place was very much frequented by the better sort, to have such Quantities of *Roman Coins* lost and buried in it.

ALL this Wealth of the Place, of which these *Coins* are so many Testimonies, either our plenty of Corn, at that Time produc'd and exported, and other Provisions it afforded, or the Singularity and Pleasures of the Place, and other Conveniences of it, inviting perhaps many of the *Roman* Gentry of the neighbouring Countries, and not unlikely many of the Officers of the *Legion* at *Chester*, to come and divert themselves in proper *Seasons*, with Fishing, Hunting and Catching of wild Fowl, with other Recreations this Island did afford, might well be suppos'd to have drawn these unto it: And if it abounded with *Corn*, *Fish*, and *wild Fowl*, as we have reason to presume it then did, we may as well presume, that when Affairs began to settle, and Laws observ'd, it grew again wealthy and considerable; it being near enough to vend its Commodities by Sea to the *Legion* at *Chester*, whose Consumption of Provisions must be much more than this small Island could afford; and also far enough from it, to be harras'd, abus'd and pillag'd, as their too near Neighbours frequently were, by the insolent Soldiery. On which account, and by its being remov'd out of the way of Oppression, this Isle, during this Interval, may be well thought, after the first Devastation was over, to have enjoy'd great Plenty, and to have born its Yoke, when once accusom'd to it, with greater Ease and Security, than many of its Fellow-Subjects in the more expos'd Parts of the Nation.

IN this Interval also, this Island enjoy'd the greatest Blessing it ever had since it was an Island. Almighty Providence was now in Mercy pleas'd to discover unto it the Knowledge of *CHRIST* crucify'd, whereby tho' for the punishment of their Sins he had subjected the Bodies of these poor Natives to the Dominion of the *Romans*, yet for the glory of his great Name, he at the same Time open'd them a way to release their Souls from the Vassalage and Tyranny of *Satan*, under which they had so long bewilder'd themselves in the *Darkness* and *Errors* of *Gentilism*.

NOW in accounting for this great Affair, I cannot with others, forbear lamenting here the Misfortune of our Nation, in having the precious Records that were to convey to Posterity the Memory of this great Work, all destroy'd by the Ravages of the barbarous *Saxons*, when we had the Fortune to have the Gospel preach'd unto us in the earliest Years of Christianity, even before *Rome* it self: And our Complaint herein is the more just, in that it is too much to be suspected, that this execrable Villany was perpetrated by the Instigation of *Rome's* Agents (envious of our earlier Conversion) after the coming over of
Monk

Monk *Austin*, to pervert our purer Faith, and to lay, on the Ruins of our antient Church, the Foundation of the papal Grandeur and Tyranny.

FOR a little before the Arrival of this Monk *Austin*, we find *Gildas*, the antientest *British* Author we have now extant, positively affirming, of his certain Knowledge, and what Knowledge properly so call'd could he have, but from undoubted Records preserv'd unto his Time, and perus'd by him, probably at *Bangor-Monastery*, where he study'd, and was a Member of it? Which Place, with all its Books and Records, 'tis too well known, was burnt and ruin'd, and about One Thousand Two Hundred of its Monks inhumanly butcher'd, by the *Saxons*, on the perswasion (as it is too much to be suspected, having before threaten'd in a fly prophetick way our Bishops with it) of that wicked *Austin*. The loss of other Records he does bemoan indeed; but of those relating to the Affairs of the Church, he is positively sure, *Tempore ut scimus summo Tiberii Cæsaris*, saith *Gildas*; *We Know*, he does not say, it is reported, there is a Tradition or the like; but upon assur'd Warrant, the Records being full and certain, their Authority not in the least question'd, but own'd by all: *He says we know that in the latter end of Tiberius Cæsar's Reign, when this Island lay frozen by its Distance from the visible Sun, CHRIST the Sun of Righteousness, the true Sun, not from a Temporal, but from an Eternal Firmament, was first pleased to communicate his Rays, that is, his Precepts to our Inhabitants, held fast, by some with more or less Fervency, to the hot days of Dioclesian.*

WHO it was that was meant by *Gildas*, by whose Coming the Light of the Gospel shone in *Britain*, in the latter end of *Tiberius's* Reign, is quite lost from the Memoirs of the *Christian Church*; and whether the antient Tradition of *Joseph of Arimathea*, who might then well transport himself to *Britain* in one of the *Phœnician* Ships that frequently traded for Tin, and so carry with him the first Tidings of *CHRIST*, has any Foundation in Truth, (not heeding the *Glastenbury* Story of it) is equally uncertain: Yet it seems very probable, that that honourable Person soon after the Ascension of *CHRIST*, convey'd himself away from the *Jewish Sanhedrim*, of which he was a Member, to some remote Country, for fear the *Jews* should question him about *CHRIST's* Body, which he had bury'd, and had rose up from the Grave he had lay'd it in, which must be a Fear well grounded, and a just Occasion of his withdrawing himself somewhere out of their reach; and that he did so is very likely; for a Person of his Character and Merit, if he had stay'd in *Judea* during the Ten succeeding Years after the Resurrection, would in all probability have met with an emi-

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nent

ment Mention even in the Scripture, of either his Death or his Conduct in propagating the Gospel; for tho' the first Propagators of it did not turn to the *Gentiles* for the space of Ten Years after that, yet I see not how it can infer, or what would hinder, that the Light of the *Christian Doctrine*, even in the Time which *Gildas* mentions, could not be convey'd and discover'd among us, since it is sure that their great Commission from *CHRIST*'s own Mouth was, *Go ye and teach all Nations*, without any Limitation of Time or Place, only beginning at *Jerusalem*, which might be done at any Time: To this may be added, that what was transacted at the *Pentecost* seems to warrant the doing it, at any Time after, especially in remote Countries where no *Jews* were, and where any one of the Disciples of *CHRIST* did arrive, in order to do it: But whether *Joseph of Arimathea*, or some other Person, it was that did it, *Gildas* in his way of writing seems positive it was done before the Death of the Emperour *Tiberius*; by which Account, if granted to be true, it will appear that the Gospel was brought to and preach'd in *Britain*, even before it was at *Rome* it self by some Years; which is a Point not to be given up by us, without an Evidence as early and express at least against, as this of *Gildas* is for it, which has not yet appear'd; for it is not so much as pretended by the *Romanists*, that *St. Peter*, who they own brought first the Faith of *CHRIST* to *Rome*, did arrive there till the second Year of *Claudius*'s Reign, which was at least five Years after the Death of *Tiberius*, and after it was brought to *Britain*; which serves to shew that the *British Church* in its first Rudiments was Senior to that of *Rome* by so many Years. And as some Evidence to the Truth of this mention'd Tradition, it is well known that the Kings of *Britain* and their Bishops challeng'd and were allow'd Precedency in great Synods and other solemn Conventions by many of their neighbouring Kingdoms, on account of their having receiv'd the *Christian Faith* before others in these Western Parts of the World; by which it appears it was no groundless Tradition, upon which they built that Claim.

NOW what *Gildas* hints to us in this Passage; and what no doubt was well known in his Time, we have other Testimonies that come near to it in foreign Authors, that neither the Malice of *Rome*, nor the Barbarity of *Heathens* could destroy, left yet remaining, which probably were but what those foreign Authors collected out of our *British Records*, or rather receiv'd from the Mouths of some of our *British Clergy* at *Arles* and *Nice*, where some of our Clergy resorted to Synods, and might be well presum'd to give the other Bishops there an account of the Primitive State and Planting of the *British Church*, agreeable with the Records we preserv'd of it: By which Testimonies in general it appear'd,

pear'd, that the *Evangelical Light* was brought to the Isles of *Britain*, and to the utmost Bounds of the West, by some of the Apostles themselves, and by others sent by them.

FIRST, By some of the Apostles; it is reported that St. *James*, the Son of *Zebedee*, with his Mother, *Salome*, came into *Britain*, to give Tidings of *CHRIST*, about six Years after the Resurrection; and also that *Simon Zelotes* came to *Britannia* about four Years after that, teaching *CHRIST*, till he was taken up and martyr'd by the Magistrates or *Druids*, then being of great Authority among the People; some say that St. *Peter* was also in *Britain*, to which *Gildas* seems to allude, in his *Sedem Petri*, &c.

SECONDLY, By Apostolical Men, or Men sent by the Apostles: It is affirm'd by those Testimonies, that *Aristobulus*, the Brother of St. *Barnabas*, was sent by St. *Paul* and St. *Barnabas* to *Britannia* to be their Bishop, about the Year of our Lord 51. as I find it. Of the Twelve Companions of *Joseph of Arimathea*, the Monks of *Glastenbury* have so deform'd that Tradition with their absurd Fables, that their Story of it deserves little or no Credit. But of all the foreign Testimonies we have of that Affair, the strongest and best grounded, and on which I most do insist, is what tells us that St. *Paul* travell'd to the *British* Isles and establish'd a Church therein; which implys that he ordain'd *Presbyters* and *Deacons* here under *Aristobulus*, or some other whom he appointed Bishop over them, in order to set forward that important Work of converting the *British* People to the Faith of *CHRIST*, which indeed in a little Time gain'd considerably upon them.

THIS Coming of St. *Paul* to the *British* Isles, and as *Eusebius* mentions, tho' he names him not, to the utmost Corners of the West, is own'd on all hands to have been after the fourth Year of *Nero*, at which Time he was set at Liberty in *Rome*; and being to make his Journey Westward, it is not unlikely that he was influenc'd and engag'd by that noble *British* Lady, *Claudia Rufina*, his Convert, and at whose House he was entertain'd, to proceed directly to *Britain*, to her Countrymen and Relations, to preach unto them the Word of Life, which it is probable he arriv'd into, *Anno* 59. for it is suppos'd that St. *Paul* came into *Britain* some Time before *Suetonius Paulinus* was sent to be Governour of *Britain*, which was *Anno* 60. or 61. of which Coming of St. *Paul* to the *British* Isles, an antient Christian Poet thus expresses it:

*Transit Oceanum, vel quâ facit Insula portum,
Quasque Britannus habet terras, quasque Ultima Thule.*

Venantius Fortunatus, *Lib. 3.
de vita Martini.*

NOW since we are pretty sure from the best foreign Authorities, that St. Paul came himself to *Britain* about the Time now mention'd; and if he came, no doubt is to be made but that he planted a Church in it, if none had been planted before, as he did in the many Countries he came unto; and if he planted a Church in it, it is as doubtless that he ordain'd a *Bishop, Presbyters* and *Deacons*, who, together with other devout Converts, were instructed by him, to proceed in carrying on the Work of the Gospel to the utmost Corners of the Land, if he did come himself there; then, I say, it may come well to be enquir'd, whether some of those *Presbyters* at least, or some other Holy Men before, did not travel to the Isle of *Mona*, before it was conquer'd by *Suetonius Paulinus*, and preach'd the Gospel in it; which is indeed what no one can positively affirm; yet if we consider that the Isle of *Mona* was the utmost Western Isle of *Great-Britain*, unto which utmost Western Bounds, the Gospel is said to have been preach'd by him; that it was also the principal Seat of the *British Druids*; that those *Druids* govern'd the Consciences of the People; were great Moralists and Adorers of one G O D; and consequently, that the gaining them, or some of the chiefest of them, was a ready way of Converting the whole Nation; and indeed, excepting their *Human Sacrifices* and Diabolical * *Magick*, they were, as to Life and Conversation in many Points, almost

* This Magick of the Druids, or one part of it, seems to have remain'd among the Britains even after their Conversion to Christianity, and is called *Taish* in Scotland; which is a way of Predicting by a sort of Vision they call *Second Sight*: And I take it to be a Relick of Druidism, particularly from a noted Story related by *Vopiscus*, of the Emperor *Dioclesian*, who, when a private Soldier in *Gallia*, on his removing thence, reckoning with his Hostess, who was a Druid Woman, she told him he was too penurious, and did not bear in him the noble Soul of a Soldier; on his Reply, that his Pay was small, she looking stedfastly on him, said that he needed not be so sparing of his Money, for after he should kill a Boar, she confidently pronounc'd, he would be Emperor of Rome, which he took as a Compliment from her: But seeing her serious in her Affirmation, the words she spoke stuck upon him, and was after much delighted in hunting and killing of Boars, often saying when he saw many made Emperours, and his own Fortune not much mending, I kill the Boars, but 'tis others that eat the Flesh. Yet it happen'd that, many Years after, one *Arrius Aper*, Father-in-Law of the Emperour *Numerianus*, grasping for the Empire, traiterously slew him, for which Fact being apprehended by the Soldiers and brought before *Dioclesian*, who being then become a Prime Commander in the Army, they left the Traytor to his disposal, who asking his Name, and being told that he was called *Aper*, i. e. a Boar, without further Pause, he sheathed his

Sword

most half Christians to their hands: Considering all this, I say, we have some grounds to think that the first Steps of some of those holy Men bended towards it, and made no long stay till they came into it; considering also a little farther, that the *Power* of Life and Death, in point of Law and Judicature, was vested in these *Druids*; that one of their Seats of Judgment whereon they exercised that *Power* by Acquitting or Condemning, as I have before shew'd, was in the Isle of *Mona*: That a Medal of our blessed Saviour was taken up out of the Rubbish of that very Mount or Tribunal, where their Sentences and Judgments were pronounc'd: That being it was taken up in so obscure, unfrequented and desolate a Place as now it is, and I believe ever since was, none can well doubt of its being true and genuine, the Circumstances of Thing and Place consider'd: That bearing on it a Christian Inscription, importing as much as this, *This is JESUS CHRIST the Mediator*, it must be suppos'd to have been brought there by some Christian: That the *Druids* Authority was quite dissolv'd here, and their Persons routed away by the *Romans* at the Conquest of this Island, and consequently no further Judging and Condemning of Criminals at this Mount or Consistory; all this will shew that that Medal must be drop'd there before the demolishing of it by *Suetonius Paulinus*: And lastly, the Conquest of this Isle of *Mona* happening about Seventeen Years after *Simon Zelotes* is said to have preach'd the Gospel in *Britain*, and about Two Years after *St. Paul* planted a Church in it, we may on these Considerations be inclin'd, or at least have room to think, that one or other of those holy Men, those devout Planters of Christianity, did come to this Isle of *Mona*, preach'd or offer'd to preach the Gospel in it, and perhaps lost his Life, with this Medal, at the Place it was taken up, before ever the *Romans* set Foot upon it; verifying in part what *Tertullian*, an Age after, relates of the sudden Progress of the Christian Faith among us, *viz. Britannorum loca Romanis inaccessa, Christo vero subdita*; i. e. *The Christian Doctrine anticipated the Roman Sword in the Celerity of its Conquests, and reach'd where that had not*: So much swifter were the Wings of the Dove, carrying the joyful Tidings of

Sword in his Bowels, saying, *Et hunc Aprum cum Cæteris*, i. e. Even this Boar also to the rest; which done, the Soldiers commending it as a quick extraordinary Act of Justice, without further deliberation, saluted him by the Name of Emperour.

I bring this Story here in View, as not improper on this hint, nor unuseful to be observed, because it gives fair Evidence of the Antiquity of the Second Sight, and withal shews that it descended from the Antient Druids, as being one part of the Diabolical Magick they are charg'd with; and upon their dispersion into the Territories of Denmark and Swedeland continued there, in the most Heathenish Parts to this day, as is set forth in the Story of the late Duncan Campbell.

Peace

Peace above, and good Will among Men, than of the *Roman* Eagle, bringing War and Desolation among them.

BUT after the subduing of this Island by the *Romans*, there's no room to doubt, that the Word of Life was plentifully bestow'd upon it; it being by the wise adjustment of Providence, the signal Advantage of propagating the Christian Faith, in having the Minds of People, at the season of offering it to them, extremely distress'd and intenerated, as they were then, by a World of Calamities and Oppression (*afflictio dat intellectum*) than which nothing could more fit and prepare them to receive and embrace it: Add to this, the *Druids* being then on a sudden all driven away, or destroy'd, or not daring to appear, the Minds of People were left free and at greater Liberty to take in the Comforts of the Gospel, which are always welcome to the Grieved and Afflicted.

ON this Opportunity, we may well conceive, the Gospel soon took footing, and by degrees prevail'd in this Island, as it did in all this Western Province, which we find in about an Hundred and Fifty Years after almost all Christian, and made an Ecclesiastical Province, with an Arch-Bishop at *Caer Leon*, on *Wisk*, and Suffragans under him: Having had many Years before then, that is, *Anno* 182. as the learned Pimate *Usher* affirms, a School of Christian Learning, to supply the Province with Clergymen, founded at *Bangor iscoed* in *Flint-shire*, which became afterward that so much noted and famous Monastery of *Bangor*: And what Number of Bishops the said Arch-Bishop of *Caer Leon* had at first under his Jurisdiction, or to what Diocese the Isle of *Mona* belong'd is uncertain; *Bangor* and *St. Asaph* Dioceses the nearest to it, being not founded till after the *Romans* deserted *Britain*, and the *Saxons* had driven the Southern *Britains* to *Wales*. 'Tis indeed generally conceiv'd, that after the manner of the Eastern Churches, there were Seven Bishops under the Arch-Bishop in this Province; and 'tis not unlikely that the Seven Partitions or Classes of Clergymen which venerable *Bede* mentions to have been in the renown'd Monastery of *Bangor*, were so many distinct Communities, peculiarly appertaining to those Seven Suffragan Churches; whereof some had Bishops with Seats endow'd, and some had theirs consecrated *sine Titulo*, as we find *Sampson* the Disciple of *Iltudus* and Abbot of *Llangarmon* to have been so ordain'd by Arch-Bishop *Dubritius*, as Pimate *Usher* observes. And indeed the same learned Prelate also says, that in this Interval, *viz. Anno* 364. one *Kebius*, Son of *Solomon*, Duke of *Cornwal*, was consecrated Bishop by *St. Hilary* of *Poitiers*, and was seated in this Isle of *Mona*, as Bishop thereof, at a Place call'd, from him, *Caer Kybi* to this day. But I fear, if the Genealogy we have of our *British* Saints may deserve any Credit, that that
great

great and learned Person was out in placing him so high, in Time, as to be Contemporary with St. *Hilary*, Bishop of *Poitiers*: For the said Genealogy makes *Solomon*, the Father of *Kebius* or *Kybi*, to be great Grandson of *Constantine*, Duke of *Cornwal*, who next succeeded King *Arthur* in the *British* Throne, and who was Contemporary with *Gildas Badonicus* about the Year 550. But whether of the two is in the right, that is, *John Tinmouth*, from whom the Arch-Bishop seems to have had his Account, or the Genealogy I mention, I shall not pretend to determine; only I shall observe here, that our St. *Elian*, surnamed *Kannaid*, i. e. *The Bright*, by Latin Writers call'd *Hilarius*, who was Contemporary with *Caswallon law-hir*, who rul'd in this Isle of *Mona*, about the Year 450. hath been often mistaken by many, for St. *Hilary*, Bishop of *Poitiers*.

AS it does not appear that the Bishops of *North-Wales* (unless we allow of this Account of *Kybi*) had any peculiar Seats before the Erection of *Bangor* and St. *Asaph* into Diocesan Sees, so neither can we find that the Clergy in general, during this Interval, had any distinct Cures or Parishes to reside in, but liv'd together with their Bishops upon the Emolument of the Church in Collegiate Bodies, as those Seven Partitions or Communities mention'd by *Bede* at the great Convent at *Bangor*, in all likelihood were, to attend to Reading and Praying; and in Obedience to their Bishops, to go to such Districts allotted unto them, to perform the Offices of their Function, as Occasion requir'd: And as to what is there said by *Beda*, of their living in that Monastery by the Labour of their Hands, it may have only reference to their Lay-Brethren, of whom they had great Numbers; and if they had not, it does not yet argue that they were not Clergymen, but rather shews that at the first Institution of that House, their Order was, as generally it was in those Houses that were erected as this was, in Times of Persecution, so to do; however, afterwards when the Church flourish'd, they might become better provided for, and live plentifully, without much Labour, on the Incomes of it.

AND as it does not appear that the Clergy had any settled distinct Parishes in this Isle of *Mona* within the Time of, or indeed in any part of the Kingdom, till many Years after this Period, so we don't find that they had many Churches, but here and there perhaps a few Cloisters and Oratories to congregate in, where the Minister of the allotted District at set Times came, as the Custom was, to Read and Preach the Word of GOD, and to Administer the Sacraments: Or perhaps the Tenants and Vassals in many Townships (for at that Time there was no such thing as independant Freeholds) were obliged to repair and assemble at the Manour-Houses and Mansions of their respective Lords and

and Masters, who in all likelihood had their Chappels for that sacred Use and Service; for by what remain'd to us of the Records of these Times, we find that most of the Churches and Chappels we have, were dedicated to, and called by, the Names of such Patron-Saints, as were not born till after this Period, excepting such of those Churches as took on them Scripture Names, as *St. Mary*, *St. Peter*, *St. Michael*, and the like. And if there were any publick Churches here within this Period, it is very probable they were these I last mention: For we find the first Christian *Basilicæ* or sacred Structures in other Countries commonly dedicated to Scripture-Saints; but I leave this here as doubtful and uncertain; so that to finish this Interval, by all we can understand, as the *Romans* found us a Place of Wealth and in full Possession of the *Druidical*, so they left us in the free Enjoyment of the *Christian* Religion.



T H E
Second P E R I O D.



THE Second *PERIOD* begins with the sad and mighty Confusions that happen'd among the *Britains* upon the Recess and Dissolution of the *Roman* Government in *Great-Britain*, which was about the Year 390. when *Maximus* of *British* Race, to obtain the Imperial Purple, had exhausted and brought along with him into *Gallia*, the very Flower of its Native Forces, and thereby left the Isle of *Britain* a Prey to the Lust and Rapine of every Scrambler. The *Picts* being the Remains of the antiently dispossest'd *Britains*, with the Aid of their Neighbours the *Scots* and *Irish*, thought they had good Right to re-enter their lost Possessions, which they soon did, and with their old Pretensions to the whole Land (looking on the Southern *Britains* as a degenerate Race, more than half *Romans*) they continu'd to make repeated Inroads with lamentable Desolations, into the very Bowels of it, to try their Title, and if possible to regain it.

IN this Contest, which *Gildas* describes with most moanful Accents, there stood up to oppose these *Picts* and *Scots*, and to restrain their Irruptions (for now Walls and Turrets, with which we formerly secured our selves, without *Roman* Arms to defend them, were but a Jest to these warlike Tygers, greedy of changing their Mountainous Dens for more pleasant fruitful Habitations) I say, there stood up two eminent Families, who lay claim, upon the Abdication of the *Romans*, to the *British* Sceptre: The one being descended from *Coil Godhebog*, and consequently nearly related to *Constantine* the Great, who was Grandson of that *Coil*: The other Family was headed by *Octavius*, Grandson of *Asclepiodotus*, Duke of *Cornwal*, who had been before chosen King of *Britain*, and slain by the said *Coil Godhebog*. Of the former mention'd Family were the Sons of *Cynetha Weledig*, a Northern Prince, whose Mother *Gwawl*, was Sister to *Helen*, *Constantine's* Mother. The *Cornwal* Family some Time after, under the Usurpation of *Vortigern*, one of that Lineage, who invited over the *Saxons* to their Aid, had great Struggles with those very *Saxons*, who would have all to themselves; and after him, the same Struggles went on, under the successive Reigns of *Aurelius Ambrosius*,

brofius, Uter Pendragon, Arthur and Constantine, all of that Family; till at length the said *Constantine* yielded the Stakes, and retrench'd to secure himself and the harras'd *Britains* that stuck to him, in his Dutchy of *Cornwal*. In the mean Time, the Sons of *Cynetha*, on the other side, having scowr'd away the *Picts* and *Scots*, who had invaded the Isle of *Mona* and the Maritime Parts of *Wales*, made head also against the incroaching *Saxons*. These Sons of *Cynetha*, at that Time, having left *Cumberland* and some neighbouring Countries where they ruled, to the Government of one of their Family, retir'd into *North-Wales*, their Grandmother's Country, and seated themselves in the several Divisions of it, as their Names left on those Places do to this day testify.

TO these, thus settled, the poor *Loegrian Britains*, * especially their Clergy, retreat, for safety of their Lives, from the Rage and Cruelty of the barbarous *Saxons*; where the driven *Britains*, together with the antient Inhabitants of the Place, under the Conduct of the Princes of the *Cynethian* Family, made for a long Time a noble Stand against the encroaching Attempts of the victorious *Saxons*, and secur'd all the antient *Britannia Secunda*, now call'd *Wales*, together with *Cumberland*, and a great Part of *Cheshire*, from the Violences of these ravenous Invaders.

THE eldest of these Princes, call'd *Eneon Urdd*, or *The Honourable*, sent his eldest Son, call'd *Caswallon law-hîr*, to the Isle of *Mona*, to fight and drive away the *Irish Picts*, who a little before had forc'd the Island, and near a strong Fort the Islanders had, call'd *Dyn Dryval*, had slain many of its Inhabitants at a Place call'd to this day, from the fought Battle, *Cerrig y Gwyddil*. In which Nick of Time, this *Caswallon* came with his Forces to the Island, fought and routed them, and at a Place which the *Irish* had built, call'd *Llan y Gwyddel*, now *Holy-Head*, and where their Fleet lay, kill'd *Sirigi* their Captain with his own hands; then fortify'd the Place, and so clear'd the Island of these Pyratrical Rovers, who by their frequent Incurfions had so long infested it. This *Caswallon law-hîr* being the eldest Branch of the Family, chose his Seat in this Island, the Ruins of whose Court or Palace are to this day to be seen near *Llan Eliau*, call'd *Llys Caswallon*. And I have by me a Copy of a Charter of Lands, Franchises and Immunities granted by this *Caswallon* to *St. Eliau* and his Successors, which has been confirm'd to the Tenants or Freeholders of those Lands by some of the Kings of *England*.

* Clerici & Sacerdotes mucronibus undique micantibus ac flammis, omnes simul in exterminium pelluntur, *Matth. Westm.* ad Annum 586.

THE eldest Son of this *Caswallon* was the famous *Maelgwyn Gwynedd*, *Insularis* or *Insularum Draco*, as *Gildas* terms him, on account probably of his being born in this Island: But others think he call'd him so, because he conquer'd the Isle of *Man* and the *Hebrides*. He behaved himself gallantly in many Battels, and was a Terror to the *Saxons*. His Court or usual Abode was in *Carnarvon-shire*, at a Place in *Creuddyn*, call'd now *Bryn Eryn*, or *Llys Maelgwyn Gwynedd*, where or near which, many Years after, *Ednyfed Vaughan*, a Noble-Man of *Wales* and descended from him, had his chief Mansion-House. This *Maelgwyn* erected the See of *Bangor* about the Year 550. where a little before, *Daniel*, the Son of *Dionothus* or *Dynawd*, Abbot of *Bangor-is-coed*, had built a College for the *North-Wales* Clergy, and became the first Bishop of it: Into which, Prince *Maelgwyn* had once some thoughts of entring himself a Monk, and to take on him the Profession of Religion. But the Charms and Pleasures of the World, to which (as *Gildas* twits him with) he was too much addicted, soon choak'd that good Resolution in him, and he became, in the latter part of his Life, a great Libertine (for which he could not escape *Gildas's* Pen, and from receiving thereby, for his proud lascivious living, very severe Lashes) tho' in his publick Conduct he appear'd to have been a brave Man, and a noble magnanimous Prince.

IN the interim, the *Welsh*, as I must now begin to call them, having some Respite given them by the conquering *Saxons*, their Fury towards them being somewhat abated, and exhausting it self against one another for Dominions and Sovereignities; the *Welsh*, I say, began to fortify and make the best they could (having lost their more rich and pleasant Possessions) of these Mountainous Countries they were left Masters of; and indeed in this deplorable Case of theirs, the more Mountainous any Country was, the more acceptable, and the better lik'd by them; where every Rock was a Castle, every Hill a Fort, every Wood, Bog and River, a desirable Defence and Security; and above all, the desolate Barrenness of the Place gave little Temptation to these now glutt'd *Saxons*, to expose their Lives too far, and pay too dear for the Purchase of it.

AMONG these natural Advantages, which a People wrongfully dispossest'd of their Country were glad to meet with, the Site and Position of the Isle of *Anglesey*, as I shall now call it, soon gave it preference to all other Places of this Western Part of the Land, to have the Capital Seat, of what remain'd of the *British* Regal Sovereignty, plac'd in it, or on the Borders of it; and so indeed we find it had: For I have already shew'd that Prince *Caswallon* had his Seat in the Island, who being the eldest Branch of the *Cynethian* Family, and consequently on

this side, chief Sovereign of the *Britains* in the Regal Line, to whom the other little Princes, commonly call'd Kings in their own Territories, paid Homage and Submission. But his Son, *Maelgwyn Gwynedd*, and his Grandson, *Rhun ap Maelgwyn*, being press'd upon by the *Saxons*, took up their Abode on the Borders of it, in *Carnarvon-shire*, for better securing the Passes of the Mountains which secure the Isle; the one at *Creuddyn*, having a strong Castle at *Diganwy*; and the other at *Caer Rhun*, whose Name it bears.

AND here we may observe, that as that Ridge of Mountains call'd *Snowden*, are a most strong and natural Rampire, running in a somewhat bent Line, from Sea to Sea, with two Rivers for a Moat on the back of them, discharging themselves to the Sea at *Traeth Mawr* and *Conway*, as if Nature designing, this Isle of *Anglesey* to be the Seat of Sovereignty, had stretch'd this Arm of Mountains, secur'd behind by these Waters, to cover that Neck of Land, to which the Isle is situated, and consequently to be a Wall and Bulwark to it: So we find *that* very Use to have been made of all the Defiles and Openings that give Passage thro' that Ridge of Mountains, which as so many Gates and Avenues to come through 'em to this Island, have been all strongly fortify'd with Castles, Towers and Forts: As *Diganwy*-Castle at the great Opening at *Conway*: *Caer Rhun* at the Pass of *Bwlch y ddau vaen*, with a Fort below at *Aber*: *Dol y felen* Castle, and a Watch-Tower at *Nant Frankon*: *Dol Badarn*-Castle at *Nant Peris*: *Kedom*-Castle or Fort at *Nant tal y llyn*. And in the other broad Pass at *Traeth Mawr*, from *Merionydd-shire*, they had two strong Castles, *viz.* *Harllech* on the one side of the Bay, and *Criccieth* on the other, with a Watch-Tower at *Castle Gyfarch*, and a Fort at *Dolbenmaen*: All which are Demonstrations that the Isle of *Anglesey* and part of *Carnarvon-shire*, for the Safety of which, all these Passes were so strongly guarded, was on the first Retreat of the *Britains* into *Wales*, chose to be the prime Refuge in case of Distress, and the chief Seat of their Monarchy. For we find *Cadvan*, the Grandson of *Rhun* (his Son *Beli ap Rhun* dying young) to have resided at *Caer Segont* (now *Caernarvon*) where also *Cadwallo*, *Cadvan's* Son, who was so great a Scourge to the *Saxons*, and his Son *Cadwalader*, the last of the *British* Monarchs, successively resided: The great Safety and Security of the Place, and the Plenty of Provisions which this Place afforded (the other Parts of *Wales* being then frequently the Seats of War, and therefore poor and uncultivated) induced these warlike Princes to settle *here* their Courts and Families, while they themselves pursued their Wars, either annoying their Enemies, as *Cadvan* and *Cadwallo* frequently did with great Slaughter, or defending their own Territories: And the reason that the latter of these Princes remov'd the *British* Court from *Anglesey*, where

where *Caswallon law-hir* had first fix'd it, to *Carnarvon-shire*, was (I conceive) because the *Irish* and *Pictish* Rovers were then very troublesome to the Coasts, against whom the Island was less defensible than the Borders of *Carnarvon-shire*; but afterwards the Royal Seat was restor'd to the Island, and continu'd in it at *Aberffraw*, during all the Time of the *British* Princes.

NOW in relation to Church-Affairs within this *Period*; as we have left this Isle at the latter end of the last *Period* in the free and full Enjoyment of the Christian Faith, under its own Bishop, if we will believe the recited Account of *Kebius* and *St. Hilary* of *Poitiers*; or at least, as part of the *North-Wales* Diocese, under one of the Seven Bishops of the *Cambrian* Province, wherever his Seat, if he had any endow'd, was placed: So by all the Accounts that appear, the Faith and Doctrine here profess'd and taught, continu'd Pure and Apostolical for a great part of this Second *Period*, when at length the *Romish* Dregs, brought over by *Austin* the Monk, crept here, and in a great measure corrupted the Primitive Soundness and Integrity of it; but never to such a degree, as in the other Parts of the Nation: For many of the *Romish* Errours, then and after introduc'd into the *British* Church and Nation by the Subtilty of *Rome*, were never embrac'd by the People and Clergy of *North-Wales*, as appears not only by their rejecting that grand Injunction of an unmarried Priesthood, their Clergy, as well Regular as Secular, being commonly marry'd all along, and thought expedient to be conniv'd at, and reckon'd, *pro vitio Gentis*, as a peculiar Fault of this People; but also by their quick and unanimous embracing the Doctrines of their antient Faith, of which they retain'd many Remains amongst them, when the Reformation restor'd them to the Liberty of reassuming and closing with their Primitive Principles, of which they have given remarkable Specimens, in their Loyalty to their Kings, and in their Adherence to their Bishops, against all Opposition, even to this day.

THIS Infraction by Monk *Austin*, and his Confederates, upon the Doctrine, Rights and Privileges of our *British* Church, which happen'd near the middle of this *Period*, was resolutely withstood by all our *British* Clergy, who till then generally resided together in Conventual Fraternities, under their Heads and Bishops; perhaps after the Example the *Druidish* Priests had left them; Heathen Politicks, founded upon Reason and Virtue, not unbecoming Christian Practice; and which way of living indeed contributed not a little to the good Success they had, by their united Counsels and Labours, against the then growing Encroachments of their Adversaries. The *British* Nobles here, however spotted in their Lives and Morals, as angry *Gildas* unmercifully upbraids them with, yet as Men of Principles they shew'd Zeal and Vigour in
the

the Cause: Nay, their very *Bards* employ'd their Talent that way, as we find *Taliesin*, *Maelgwyn's* Poet Laureat, even at *Austin's* first coming (for he could not be alive much longer) denouncing Woe on such of the Clergy as were remiss in their Duty, and neglected any part of it, in so perilous a Time, when, with their Temporal, their Spiritual Rights were in danger of being made a Prey to the Avarice and Rapine of unjust Invaders.

*Gwaer offeiriad byd, nys anghreiffia gwyd
Ac nys Pregetha.*

*Gwae ny cheidw ei Gail, ac ef yn fugail
Ac nys areilia:*

*Gwae ny cheidw ei ddefaid, rhag Bleiddie Rhyfeniaid
Ai ffon gnwppa.*

(i. e.)

*Woe be to the Priest that's born,
Who will not duly weed his Corn,
And root away the Tares;*

*Woe to the Shepherd that's remiss
In watching of his Flock, and is
Unfaithful in his Cares;*

*Woe be to him that doth not keep,
With's crooked Staff, his harmless Sheep
From Romish Wolves and Snares.*

ALL this they perform'd with good Success, while they continu'd together in united Societies; but after that fatal Blow at *Bangor Iscoed*, where the Flower of our Clergy were kill'd on the Spot, and the remainder of them dispers'd up and down the Countries, the poor Church indeed for some Time struggled, but like a consumptive Body, whose Vitals were impair'd, it stagger'd at last, and was forced to give way to Corruption and Ruins; under which (like the Woman in the Wilderness) she groan'd, but yet was fed and kept alive for some Hundreds of Years. Their Brethren likewise in *Cornwal* resisted the *Romish* Usurpation much longer than the rest of the *Britains*, till about the Year of our Lord 905. when King *Edward* the Elder, with the Pope's Consent, settled

settled a Bishop's See among them at *St. Germans*, and placed one *Ædulphus* to be their first Bishop; who, and his Successors, by the Pope's Power then greatly prevailing, in a short Time reduc'd them, much against their Will, to submit their antient Faith to the Conduct of Papal Discipline, as most of the *Britains* were before forc'd to do.

A T the Time of this Massacre, which happen'd in the Year 603. we may date the first beginning of the downfall of our *British* Churches, and of the Erecting thereon our long Bondage and Slavery under the Usurpation of *Rome*, with all the Errours and Innovations that usurp'd Dominion then open'd a way unto, or brought along with it; tho' a noble Stand was made for a considerable Time by the Remains of the *British* Clergy, under the zealous Encouragement of their own, and the propitious Favour and Countenance also, of some of the *Saxon* Princes (so forcible is Truth even to make sometimes our Enemies befriend us) till at last the antient Orthodox Apostolical Churches in *Britain* (their Clergy being now separated, and their Princes becoming divided in their Interests) by an unaccountable disposal of Providence, were all swallow'd up into the *Romish* Gulph, and, solely against their Minds, were forc'd to truckle to lordly *Austin* and his Train of foreign Metropolitans; who, as they had disseiz'd us of our Rights and Privileges, so they warp'd and corrupted our Faith soon after, with all the Innovations and Errours they thought fit to impose upon us.

A T this Dispersion of the *British* Clergy also, began the Erection and Establishing of *Parochial* Cures, and the building of our Country Churches.

T H I S Distribution of Dioceses into Parishes or distinct Ministerial Cures in *England*, is attributed to Arch-Bishop *Honorius*, who lived indeed about the same Time that this Distribution happen'd with us. But in the *British* Churches at that Time, his Injunctions could be of no Force; and therefore we must ascribe this Procedure rather to a hard Fate, and the Necessity of the Times which requir'd in the Clergy a greater Vigilance, and *that* a more near Attendance to their Flocks, when such Tares were sown among their Corn (to use *Taliesin's* Simile, who was an Eye-witness of it) and when such Wolves were gaping for them; or lastly and most immediately, it may be ascrib'd to their having at that Time their general Rendezvous or College at *Bangor iscoed* broke up and ruin'd by the barbarous *Saxons*, on the Instigation of Monk *Austin*, as it is too much to be suspected.

B U T however that was, of which we have only probable Circumstances to guess by; we are sure that greater Numbers of the dissipated Clergy, just after that inhuman Butchery, resorted to the Isle of *Anglesey*, than did to any other Part of *Wales* of twice its Dimensions.

For

For if we reckon the Number of Priests that then flock'd into it, by the Number of Churches and Parishes, which were then or a little while after, erected and establish'd in this Island, we shall find them to exceed by much, what came to any other County in *North-Wales*. For by that Estimate we may observe in *Anglesey* Seventy-four Parishes, which we have reason to believe, are as old as that Time; and therefore we may reckon as many of those Priests to have come and resided in it; whereas *Carnarvon-shire*, which is almost twice as big, has but Sixty-eight: *Montgomery-shire* almost thrice as big, has but Forty-seven: *Denbigh-shire* more than twice as big, has but Fifty-seven: *Flint-shire* only Twenty-eight, and *Merionydd-shire* Thirty-seven Parishes, and consequently but so many Priests that came and settled in them; which serves to shew that the *Security* and *Fertility* of the Place invited then many more of the Clergy to make their Abodes in this Island, than in any part of *North-Wales*. And yet we may further observe from this reckoning, that the whole of the retreated Clergy, if counted by Parishes, was but Three Hundred and Eleven; and if half the Number of them that lived in that Convent were Clergymen, it well may be presum'd that not only all *Wales*, but also a good Part of *England*, might have their Congregations served by Ministers out of this Monastery; but it is very probable that many of them were Lay-Monks, giving themselves to Prayers and Abstinence, and young Students with Officers and Servants that took care of serving the House, and of collecting and managing the Church's Revenue, their whole Number being about Two Thousand.

INDEED a little before this Parochial Distribution happen'd, we find a College at *Bangor* in *Carnarvon-shire*, probably in Imitation of that at *Iscoed*, erected by *Daniel* the Son of *Dionothus*, Abbot of the former; and another a little after that, by *Beuno*, at a Place call'd *Clynnoc*, in the same County. That at *Bangor* was made a Bishoprick by Prince *Maelgwyn*, and the said *Daniel* consecrated Bishop thereof by *Dubricius*, Arch-Bishop of *Caerleon*; but the other at *Clynnoc*, having no Bishop, but a *Præfectus Monachorum*, or Abbot, presiding over it, continu'd only a Place of Education and Literature, as many other Places in *Wales* in those days were, where Religion was profess'd after the manner of the East, and young Men train'd up to the Bishop's hands, to fill up the Vacancies (as they happen'd to die) of the Parochial Clergy, as I may now call them.

NOW as to the building of these Parochial Churches; it was then the Custom of some of the most eminent of the Clergy, Bishops, Abbots and the like, to travel, accompany'd with some of their Presbyters, to the Lords and great Ones of the Land, making small Presents to them (as *Beuno* did to King *Cadvan* at *Caer Segont*, of a little golden Sceptre) for

for their Assistance and Encouragement to build those Cells or Cloysters, which are now our Churches ; and when that was done, to place one of their Priests or Disciples to reside there, and to perform in the District the Duties requisite to his Place and Function. Thus Bishop *Aidan*, *Finnan* and *Beuno* have done in this Island, whose Names are born on some of our Churches, as well as in other Places, to this day.

BUT to give a more particular Account of some of our Churches in the Isle of *Anglesey*, and of the Patrons or first Builders of them, by what Records we have yet left remaining, after our Ecclesiastical Histories writ by *Dubricius*, *Tysilio* and *Twrog* were all lost, be pleas'd to take this as followeth.

BEUNO was the Son of *Bovagius* or *Beugi*, who was Grandson of *Cadell Deurnllyg*, a noted Person in his Time, and Prince in *Powis-Land*: He built two Cells or Churches in this Island, the one at *Aberffraw*, the other at *Trefdraeth*; and had several Lands and Townships in this Island given by several Persons to his House or Monastery at *Clynnoc*.

AIDAN, or *Ædan*, was the Son of *Gabranus* or *Gwrnyw*, who was Grandson of *Vrien Reged*, Prince of *Regedia* in the North: But whether *Aidan* the King (who was this I mention) or *Aidan* the Bishop, call'd *Aidan Voeddog* of *Columcil* and Bishop of *Landisfern*, bears the Name of the Church of *Llan Ædan*, is not certain; but probably the latter, because *Finnan*, whose Name is on a Church in the Neighbourhood of the other, was the latter *Aidan's* Disciple, and succeeded him in his Bishoprick, and to accompany the good Work of his Master *Aidan*, he might have the other Church built in his own Name, call'd *Llanffinan*.

DANIEL, who had a Church near that of *Llan Ædan*, was Son of *Daniel* first Bishop of *Bangor*, and therefore is commonly call'd *Llan-ddaniel vâb*.

PEIRIO, *Gallgo*, *Eûgrad*, *Maelog*, *Kaffo*, were Sons of one *Caw*, commonly call'd *Caw O Frudain*, and have their Churches in this Island: And their Sister *Quillog*, a Daughter of the said *Caw*, built her a Cloyster here, which became afterwards one of our Churches, call'd *Llangwillog*.

CEIDIO, *Ane* and *Aiddan Voeddog* before-mention'd, were the Sons of another *Cam*, call'd *Cam Cowllog*, and had their Churches at *Rhodwydd Ceidia* and *Coed Ane*, and the last, as I guess'd before, at *Llan Aedan*.

CREDIVÆL and *Flewin* were the Sons of *Itbel Hael*, a Noble-Man of *Armorica*, or *Little-Britain*, they had their Cells or Churches at *Penmynydd* and *Llanflew*.

PEULAN was the Son of *Palken* of the Isle of *Man*, which since the Time of *Maelgwyn Gwynedd*, was in the Possession of the *Venedotian Britains*: And *Gwenvaen*, the Daughter of the said *Palken*, had her Cloyster at *Rhôscolin*, which after became a Parish-Church, call'd *Llan Gwenvaen*, as her Brother's Cloyster was call'd *Llan Beulan*.

KYNFARWT was the Son of *Awy ap Llehenog*, a Lord of *Cornwal*, whose Church was at *Llach Gynwarwy*.

TYSILIO was one of the Sons of the famous *Brochvael Tŷcythrog*, who fought the *Saxons* when the Massacre was committed by them on our Clergymen near *Bangor Is-coed*: He is said to have wrote an Ecclesiastical *British History*, whereof some Fragments have been lately seen, but are now lost; his Cloyster or Church was at *Llandysilia*.

ENGHENEL was Grandson of the said *Brochvael Tŷcythrog*; his Church at *Llan Enghenel*.

CHRISTIOLUS was the Son of *Owen ap Tner*, a Noble-Man of *Armorica*, or *Little-Britain*; his Church was at *Llangristiolus*.

DONA was another Grandson of *Brochvael Tŷcythrog*; his Church at *Llanddona*.

CYNGAR, *Fest*, and the before-mention'd *Cam Cowllog*, Father of *Ceidio*, *Ane* and *Aiddan Voeddog*, were the Sons of *Gerinnius* or *Geraint*, who was Grandson of *Constantine*, Duke of *Cornwal*, the Successor of King *Arthur*: This *Geraint* being Admiral of the *British Fleet*, and having thereby occasion of harbouring sometimes in this Island, 'tis probable caus'd the Church of *Pentraeth* to be built, call'd *Llanvair Bettus Geraint*; *Cyngar* and *Fest* had their Churches at *Llangefni* and *Llanjestin*.

THIS

THIS *Cyngar* had, besides the Place to build his Church upon, a Township bestow'd upon him and his Cloyster for ever, whose Freeholds are to this day held, *de Sancto Cyngaro*: And they pretend to shew the Grave of *Jestin*, at his Church in *Llanjestin*, with an odd intricate sort of an Inscription upon his Tombstone. See Plate VIII. Fig. 1.

Note, In reading this Inscription, the Letter M. must be taken for A. which is the greatest difficulty: R. is both J. and R. Restinus is Rex Jestinus.

Which I read thus, *Hic jacet Sanctus Rex Jestinus, cui Wenllian — F — ap Madoc, & Gryffyth ap Gwilim obtulerunt in oblationem istam Imaginem pro salute beata Animarum suarum.*

The Stone has the Pourtraiture of a Man in a Sacerdotal Habit, about which the Inscription is cut; by the Letter it appears that the Tombstone and the Pourtraiture was set there some Ages after the Interment.

SEIR IOL and Meirion, the Sons of Owen Danwyn, the Son of Eneon Urdd ap Cynedda Weledig and Brothers of Eneon Frenhin, had their Cells, the one at Penmon and Priestholm Isle, and the other at Llan Veirion. Their elder Brother, Eneon the Prince, chose the Seat of his Cloyster in Llyn, at a Place call'd to this day Llan Eneon Frenhin; an Inscription on the Steeple of which Church mentions their Father by the Name of AIVINI ODINI, and that Eneon built it.

Which Inscription is thus to be read, *Lux totoi [i. e. Toti Genti] Aivini Odini, mihi, imo Ecclesiae illi, Jesus est: Ut cameant [i. e. caveant] sui vivere ad Jedicen [i. e. Judicem] æternum: Istam [i. e. Ecclesiam] Eneanus, Rex Walliæ fabricavit.* See Plate VIII. Fig. 2.

Note, That the Letters in this Inscription seem so old as the Seventh or Eighth Century: The Latin of it savouring of the corrupt vulgar Latin which the Romans had lately before left among us: It was very usual for one Letter to bear a part in the forming of the other, next adjoining, in these old Inscriptions.

PATRICIUS or *Patrick*, a *Stradcluid-Briton*; being sent by *Cælestine*, Bishop of *Rome*, to convert the *Irish*, and on his Way to *Ireland*, visiting *St. Elian* in *Anglesey*, caus'd a Church to be built on the Water-side, where he took Shipping, call'd *Llanbadrick*.

KTBI the Son of *Selif* or *Solomon*, Son of the before-mention'd *Geraint*, and Nephew to *Cyngar* and *Jestin*, built the Church of *Holy-Head*, and as some write was appointed Bishop of *Anglesey*; but the Time that this *Cybi* liv'd in, does not favour that Opinion.

ELIAN CANNAD, our *British Hilary*, was the Son of *Alltyd Rhededawg*, who was Grandson of *Cadrodd Calchfynydd*, Earl of *Dunstable*; he built his Cloyster at *Llan Elian*, to whom *Caswallon law-hîr* gave many Lands and Franchises about that Church, which are held in his Name by the Freeholders of them, to this day.

MECHELL or *Macutus*, as in the *Roman Kalendar*, was the Son of one *Ecchwyd*, the Son of *Gwyn*, who was Grandson of *Gloyw gwlad lydan*, Lord of *Gloucester*, in the Time of the *Saxon Massacre* at *Stonehenge*: He was made Bishop of *St. Maloe's* in *Little-Britain*: His Church or Cloyster was call'd from his Name, *Llanvechell*: He died, it seems, in the Isle of *Anglesey*, and was buried not at his own Church, but at a neighbouring Church, call'd *Penrhôs Lligwy*, in whose Church-Yard there is an old fashion'd Grave-Stone with an Inscription, which by the Form of the Letters seems to be genuine. See Plate VII. Fig. 3.

TEGVAN was Grandson of *Cadrodd Calchfynydd*, and Uncle of *Eliau*: His Cell or Church was at *Llandegvan*: Where one *Tydecho* also had his Cloyster, which still remains, and is by some reckon'd the Patron Saint of the Place.

RHUDDLAD, a Daughter of a King of *Leinster* in *Ireland* (the Religious Devotees of *Wales* and *Ireland* having then much Communication) came over here and built her a Cloyster at *Llan Rhuddlad*; as also did *Rhwydrys*, the Son of *Rhwydrim* or *Rhodrem*, King of *Connaught* at the same Time, and built his Cloyster at *Llan Rhwydrys*, which became afterwards Parish Churches.

King *CADWALADER*, the last *British* crown'd Head, order'd a Church to be built here, which was call'd *Llan Gadwalader*: There is over the South-Door a large flat Stone, not unlike a Grave-Stone, with the Inscription in Plate VIII. Fig. 4.

Which

fig. 1

... C : I M C E C S M H S V S : R E S O I N V S : C V . . W E N L L
 N F M B : M O C : E C S : G R V P P V S : M P : G W I L Y M :
 S P S V E S : I N : O B L M C C O E M : I S S M M : I M M O N E M : P : S M L
 V S : B : M N I M R V M : S

fig. 2

Q U I L V S S I T O F O R I A N I P I E S N I
 M I I I E M O O E E E E I Y Y W
 I I I I I I T S I H I H
 I S T V T C A M E A N I I I I I I I I I I
 F O I E A A T V I I I I I I I I I I I I I I I I
 R E T W I A I I E I K A P F

fig. 3

NIE IACIT
 MACCVQECETI

fig. 4

C A T A M A N I L P Y E X T A P I E N C I I W U P
 O P I N A C I I I W U Y O M M I U M T E Z U M

THE NATIONAL MUSEUM
WASHINGTON, D. C.
DEPARTMENT OF THE INTERIOR
BUREAU OF GEOLOGICAL SURVEY

RECEIVED
JAN 12 1903
GEOLOGICAL SURVEY
WASHINGTON, D. C.



RECEIVED
JAN 12 1903

RECEIVED
JAN 12 1903

Which Inscription is thus to be read,

Catamanus Rex sapientissimus opimatissimus omnium Regum.

THE said *Catamanus* or *Cadvan*, who was Grandfather of King *Cadwalader* is said to be bury'd in the Isle of *Bardsey*, where a great Cloyster of Religious Men at that Time flourish'd, and where many of the *British* Princes and Nobles were interr'd; but by this Inscription it may seem probable that the said *Cadvan* was bury'd in this Place, where his Grandson built this Church, and endow'd it as one of the Sanctuaries of this Island.

TTRFRTDOG was the Son of *Arwystle Glôff*, who was Son of *Owen Danwyn*, Son of *Eneon Urdd*, Son of *Cynedda Weledig*: He built his Church at *Llandyfrydog*; which Church *Giraldus Cambrensis* makes mention of, and of a memorable Accident that happen'd in it in his Time.

DWYNWEN and *Keinwen*, were Daughters of one *Brychanus* or *Brychan*, who had many Sons and Daughters who were Persons devoted to Religion, *Quibus passim per Cambro-Britanniam* (says the mention'd *Giraldus Cambrensis*, of the Children of this *Brychan*) *Templa Divorum ac Divarum Nomine inscribuntur*; of whom these two had their Cloysters in this Island, which came afterward to be the Churches of *Llanddwyn* and *Llan Geinwen*, and their Brother *Dyfnan* had his Church in *Llanddyfnan*.

PABO, frequently call'd *Post Prydain*, for his great Valour against the *Picts* and *Scots*, retir'd here, and built his Church at *Llan Babo*: He was the Son of *Arthrwys*, Son of *Môr*, Son of *Cenau*, Son of *Coel Godhebog*, or Hawk'd-faced, Grandfather of *Constantine the Great*: This *Pabo*, of all the Patron Saints of this Island, seems to have been the highest in Time, and next him *St. Elian*.

EDWEN SANTES or *Edwen the Holy*, is suppos'd to have been of *Saxon* Extraction, either Daughter or Niece of *Edwin*, King of *Northumberland*, who had his Education at *Cadvan's* Court in *Caer Segont*; if so, then a near Kinswoman or Sister of the famous *Hilda*, who manag'd the Dispute with Bishop *Wilfrid* about the Feast of *Easter*: She had her Cloyster at *Llan Edwyn*, which became afterwards a Parish-Church.

MANY

MANY other Churches there are in the Isle of *Anglesey*, of whose Founders or Patron-Names I can give no Account: And many others we find dedicated to Scripture-Names, *St. Peter*, the *Blessed Virgin*, and to *St. Michael* the Archangel, which probably were long before built by Laymen, and used by the first Christians: Some also of these Churches retain'd the Appellations of the Places they were situated in, as *Llangefni*, *Tregain*, *Amlwch*, *Cerrig Ceinwen*, &c. but the far greater Number bear on them the Names of such Priests, as were themselves Founders of them, or at least of such Priests as were placed in them by such Holy Men and Women as were Founders, and had probably liv'd in them before, as these Priests might live in them for some while after, as in Habitations of select Privacy and Retirement: Wherein (as it was the Usage of those days to do) as well the Persons dwelling, as the Places they liv'd in, were equally consign'd and dedicated to GOD. And indeed by what remains now to be seen of our antientest Buildings, it seems the Form of our very Houses at that Time, and that of our Churches was much the same; the Fronts of them always to the South-East, and great Windows at them opening that way, just as our Churches have; which may render it probable that our Churches here were originally Dwelling-Houses, but by being dedicated to GOD and Religion, they became sacred Cells and Cloysters; wherein nothing hindered but that holy devout Men might as well live as officiate, for some Time; as we have reason to believe they did here, as well as in *Ireland*, where the Cells of their *Culdees* became their Churches, which retain on them that Name to this day, as *Cel-Manoc*, *Cel-Kenny*, *Cel-Ala*; nay, the *Irish* Attribute to every Church, answering our *Llan*, is *Cel* or *Cil*, which is a sufficient Argument that they were Cells at first, where Holy Men and Women, retiring from the World, spent their days in the Service and Worship of GOD.

AND this may be one reason why we find so many of our Churches built in obscure Corners and solitary Places and Peninsules; as if these *British Culdees* more consulted their own Retiredness and Solitariness of living, than the Conveniences of their Congregations, in their choosing the Sites of their Cells and Churches. And truly, I think, there are few of our Churches, but discover something of singularity in their Situations tending that way, having commonly Wells of clear Water nigh them, with some traditional Story, and other Remarks preserved among the Inhabitants, betokening the solitary Ascetick Lives of the Founders and first Possessors of them. I cannot omit observing here, for the more Credit to our *British* Records before mention'd, which are the Genealogy of our *British* Saints, of which we have yet many Copies left, that some of these Inscriptions I have taken and now exemplify'd, seem

seem to conciliate and to give good Evidence of the Truth of those *Memoirs*; as *Catamanus* at *Llangadwalader*, of *Caduan's* being a near Relation of King *Cadwalader*, over whose burying-place he built that Church: As *Maccudii Ecceta* at *Penrhos Lligwy*, of *Mechell's* being Son of *Echmyd*, just as the Genealogy has it: And as *Airvini Odini*, i. e. *Owain Danwin* at *Llan Eneon* in *Llyn*, of being *Eneon's* Ancestor, whom the said Genealogy makes to be his Father. Note here, That Inscriptions are allow'd to be great Confirmations in History, among all Nations, and may serve here as good Proof of the Authenticalness of the said Records.

NOW the Clergy having in this manner separated and dispers'd themselves, in settled Habitations, over all the Countries of *North Wales*, there was now a Necessity of altering their Fund and Manner of Subsistence. Their Maintenance before was supported by the Tythes and Oblations of the People, but then pay'd in common to the Church's Use, and annually collected by her Officers: But when the Clergy were necessitated to retire from the Rage of the *Saxons*, and by the Assistance of good and devout Patriots, to establish themselves in particular Abodes, to perform the Duties of their Function, their Right to the same Maintenance, which was before in common, became now to be particularly claim'd: And to fix and establish that, it was now no more, when these Cells were built, and Priests residing in them, than for so many neighbouring Inhabitants, as submitted themselves to the spiritual Care of one distinct Pastor, then living with them, to pay to the said Pastor in particular all their Tythes and other Ecclesiastical Emoluments, and obliging Themselves and Posterity so to do, (the smaller Divisions of Land being before that Time under distinct Bonds and Limits) these Divisions of Townships, Hamlets and Parcels of Land, which the then associated Inhabitants possess'd, became in an instant so many distinct Parishes, and continu'd so (we bless G O D for it) to this day.

BUT tho' they be now Parishes, as at first, yet they continu'd not to be Residential Cures, but for a short Time after; for as the Piety and Devotion of People slackned, their Oblations consequently diminish'd, and the Tythes became too small and inconsiderable to support a Priest in every Parish: So that they were reduc'd to a Necessity of conjoining more or less of these Parishes and their Churches, into one Residential Cure, under one Incumbent; and by that means the Incumbents were made able to obtain or purchase Glebes, and to build them Houses to live in, to attend their Cures, while the House of G O D, which before, it seems, afforded them Habitation, was now wholly employ'd to be what it should have always been, viz. the House of Prayer.

THE

THE want of knowing or justly weighing this Affair, has betray'd the well-meaning Zeal of a late worthy * *Prelate* to a Mistake, in reckoning these annex'd Parochial Chappels in *Anglesey*, to be so many *Residential Cures*; for without that they could not be Non-Residences: And indeed what they are, they have continu'd to be, for several Hundreds of Years; and are like to do for ever, unless the same Zeal and Piety which at first made them a sort of Residences, reinstate them again, and the same Benevolence and Bounty returns again to support and cherish the Incumbents of them; the want of which we may be allow'd to lament and expostulate, but have very small Hopes of ever seeing that Day, when all our Parochial Chappels in *Anglesey* will become but competently endow'd Benefices; which Benefices, with their Chappels annex'd, now for many Ages, have been what they call'd *Residential Cures*.

ONE thing more I must here take Notice of before I dispatch this Particular; and that is the deplorable Account another angry Clergyman, *viz.* the *British Gildas* gives of the State of the *British Church*, and the dismal Character he bestows (being himself one) on many of the Clergy of it, in an Age abounding with so many Saints, and so full of Piety and Devotion, as we may well presume that Age was, wherein so great and extraordinary Acts both of Piety and Devotion were done, as all that I have before-mention'd, amounted unto: To which, for that it may appear to give some handle of Objection against what I have laid down before, I shall briefly reply,

FIRST, The Charge of *Gildas* is not general: He not only acquits, but extols the Virtues of some of the Pastors of the *British Church* in his Time, with his highest Strains of Rhetorick.

SECONDLY, Tho' the Transactions I mention happen'd about the same Time that *Gildas* liv'd in and wrote his Book; yet the one was before the other. *Gildas* wrote that Satyr before *Austin's* coming, and then our Clergy, when abroad from their Seminary, generally resided in Princes Courts and in great Mens Families, whence by their Superiors Directions they officiated in allotted Districts. In this case, I confess, they were under too great Temptations to be all exempla-

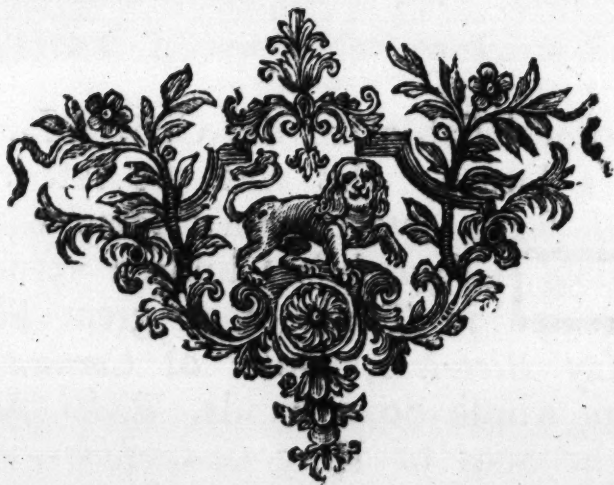
* *Bishop Kenn's Catalogue of Non-Residences.*

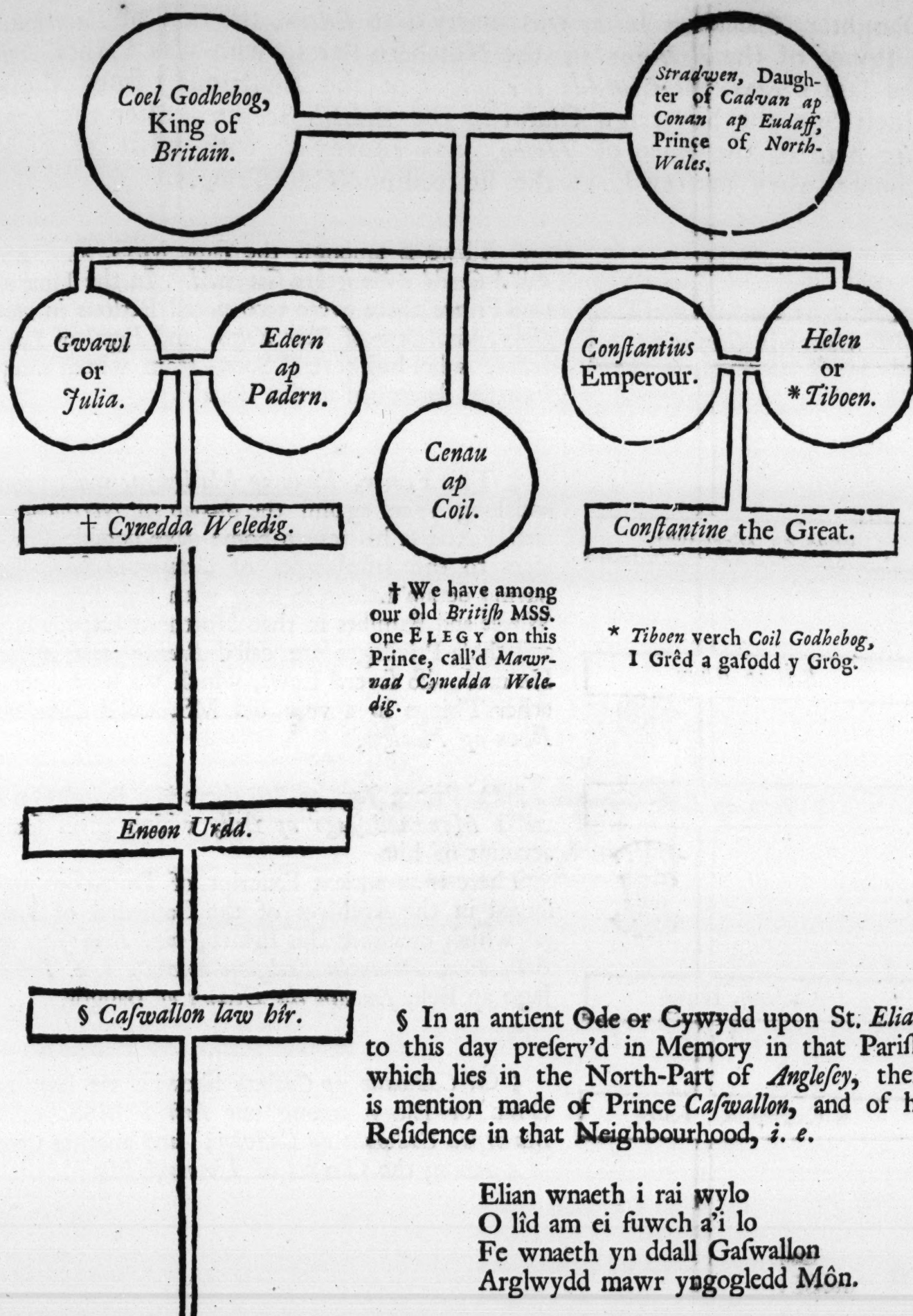
rily good, and 'tis likely too many of them justly deserv'd his Lash: But this case soon after alter'd with them; GOD purg'd his Floor, and a great Slaughter was made on them, which undoubtedly must needs purify the rest: And the same Stroak of Providence which ruin'd their Plan of Learning and Knowledge, amended their Lives, by taking them out of the Luxuries of Courts and Families, and putting them to the Austerities of *Cells* and *Cloysters*: And in this case only, I account for them.

THIRDLY, *Gildas*, tho' a Person of Veracity and Honesty, yet 'tis too sure, his Prudence became the first Victim of his Zeal, by thinking to reclaim the Vices of the Laity by exposing at the same Time those of his Brethren the Clergy. But as it is too apparent, that tho' he design'd well, he carry'd with him some tender Point that had been one Time or other too nearly touch'd by some of both Parties: So an unaccountable Temper in the Conduct of his Re-
sentments marr'd his good Designs, and indeed disrelish'd his Work to the Taste of future Ages; so that the Blemishes he is fond to expose, are only personal, and no general Characters can be drawn from them, at least now when we consider the Men he levels at, not as a *Coventual*, as they were when under his Lash, but as a *Parochial Clergy*.

TO return from the Ecclesiastical to the Civil Affairs of this Island: After King *Cadwalader's* Death, who was the last crown'd King of *Britain*, of the *British* Race, we remain'd some while under a sort of Aristocracy, till King *Cadwalader's* Children return'd from *Armorica*, where they retreated in Time of a great Plague that rag'd here; though some say *Bletricus*, Duke of *Cornwal*, govern'd here in their Absence, from whose Sons hands, *Rodri Molwynog*, Son of *Idwal Twrch*, one of the Sons of King *Cadwalader*, wrested the Government of the *Cambrian Britains*, and left two Sons after him, viz. *Conan Tyndaethwy*, born or nurs'd in that part of *Anglesey* he took his Name from, and *Howel*: From the first of whom, the Line of the *Welsh* Princes, who govern'd *Wales* for many Generations after, took its Origin; and therefore I shall here subjoin a S C H E M E of his Descent from *Coil Godhebog*, in whom center'd the united Rights of many of the greatest *British* Monarchs: On which account the Emperor *Constantius*, to secure himself on the *British* Throne, by partaking in those Rights, took to Wife his beautiful Daughter *Tiboen*, call'd by the *Romans*, *Helen*, who was Mo-
Y ther

ther of his Son and Successor *Constantine* the Great; and his other Daughter, *Gwawl* or *Julia*, was marry'd to *Ederu*, the Son of *Paternus*, a Prince of the *Britains* in the Northern Parts, who was Father, by the said *Gwawl*, of *Cynedda Weledig* (or the *Illustrious*) from whose eldest Son the Sovereign Claim to the *British* Sceptre, after the Failure here of the Race of *Helen*, was convey'd, with what of their Country they preserv'd, to the succeeding *Welsh* Princes.





* Maelgwyn Gwynedd.	
† Rhun ap Maelgwyn.	
Beli ap Rhun.	
Jago ap Beli.	
	
Cadvan, King.	
§ Cadwallo, King.	

* There is amongst the same MSS. an ODE call'd *Cerdd i Vaelgwyn Gwynedd*. In the Time of this Prince there were two noted Persons in *Anglesey*, viz. *Carw* of *Twr Kelyn*, and *Eggri* of *Talybolion*, who had several Sons, from whom many Families descended in this Island.

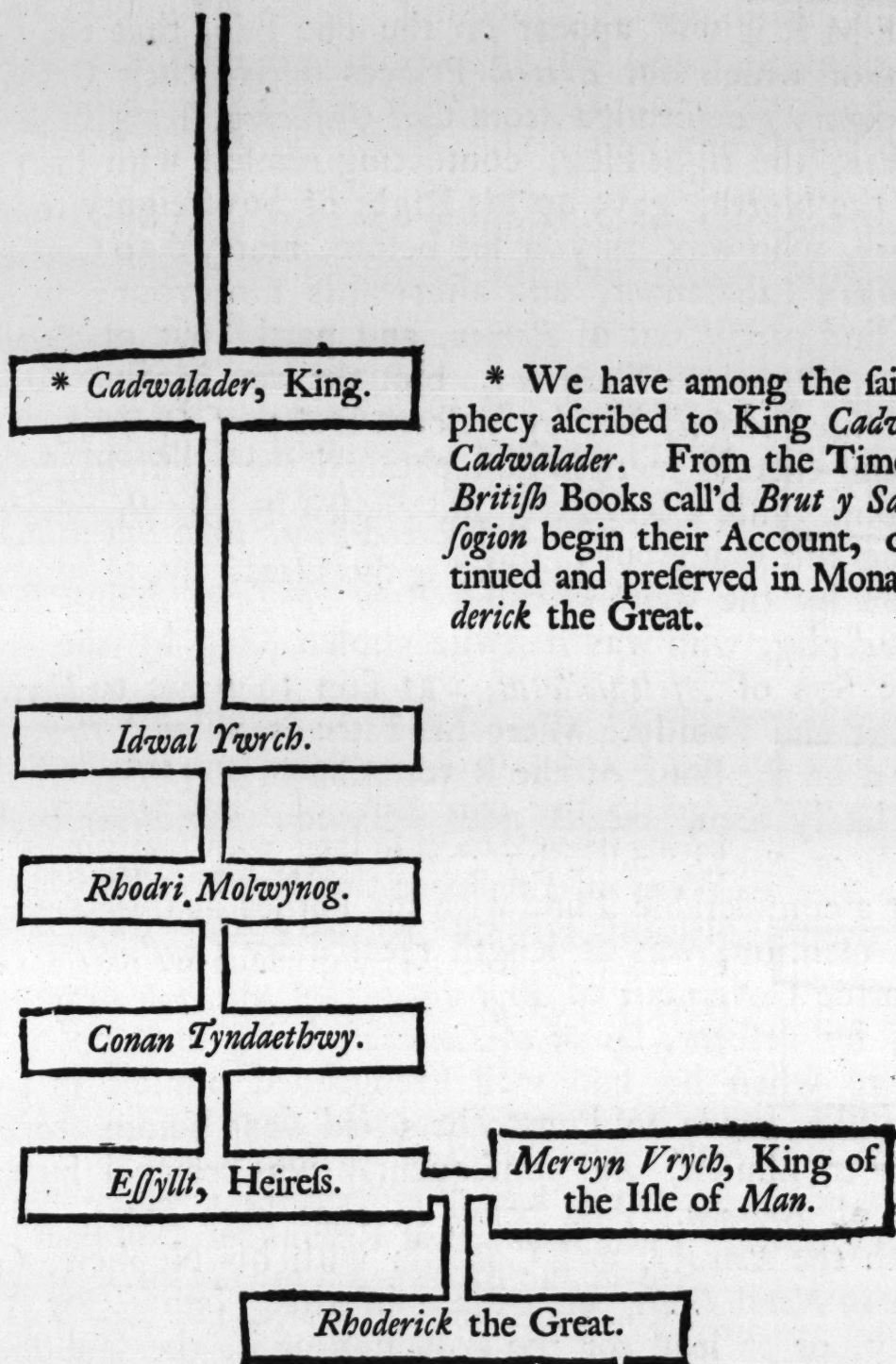
† This Prince, *Rhun ap Maelgwyn*, made great and long Wars against the Saxons of *Northumberland*. And at his return home gave notable Privileges to the Inhabitants of *Carnarvon-shire*, for having detain'd them so long with him from their Wives and Families in that Northern Expedition; and these Privileges are call'd *Breinie gwŷr Arvon*. He made also several Laws, which we have among other Things in a very old MS. call'd *Cyfreithie Rhun ap Maelgwyn*.

|| Of Prince *Jago ap Beli* there is a *British* ODE call'd *Mawrnad Jago ap Beli*, which gives some account of him.

There is an antient Exscript of Donations preserved in the Archives of the Cathedral of *Bangor* which mentions this Prince, viz. *Item Jago ap Beli, Rex, Decanatu Ecclesiam dotavit*, i. e. Prince *Jago ap Beli*, founded the Deanry of *Bangor*.

§ Of *Cadwallo ap Cadvan* likewise we have an ODE or Elegy among our *British* MSS. call'd *Mawrnad Cadwallo ap Cadvan*; and another upon him among the ODES of *Llowarch bēn*.

* *Cadwalader*,



* We have among the said *British* MSS. a Prophecy ascribed to King *Cadwalader*, call'd *Darogan Cadwalader*. From the Time of his Reign the old *British* Books call'd *Brut y Saison*, and *Brut y Tywysogion* begin their Account, commanded to be continued and preserved in Monastries, by Prince *Rhoderick* the Great.

Rhoderick the Great was Prince of all *Wales*, and divided his Dominions between his three elder Sons, *Anarawd*, *Cadell* and *Mervyn*.

BY this SCHEME it will appear on the one side, that the *Cynethian* Family (out of which our *British* Princes derive their Descent and Right of Sovereignty) descended from *Coel Godhebog*, King of *Britain*, whose Son *Cenau*, the right Heir, contenting himself with his Father's Patrimony in the North, gave up his Right of Sovereignty to his Sister *Helen* or *Tiboen*, who was, as you see before, marry'd to *Constantius Chlorus*, *Dioclesian's* Lieutenant, and afterwards Emperour; so on the other side, we find partly out of *Roman*, and partly out of *British* History, that one *Asclepiodotus* a *Briton*, brought up in the *Roman* Camp, and a *Prætorian Præfect*, but by descent Duke of *Cornwal*, having slain *Alektus*, and thereby merited and obtain'd the Lieutenantcy of *Britain*, was after some while a Revolter, and chosen by the *Britains* to be their crown'd King and Emperour: But this *Asclepiodotus*, as the *Romans* call'd him, and by the *Britains* call'd *Brân ap Llŷr*, being slain in Battle by *Coel Godhebog*, who was likewise chosen King by the *Britains*, *Caradocus*, the Son of *Asclepiodotus*, was fain to retire to *North-Wales* with his Court and Family, where his Father's Sister * *Bronwen* dy'd, and was bury'd on the Bank of the River *Alaw* in *Anglesey*, whose Monument I have lately seen, but is now defaced: *Caradocus* being dead, his Son *Eudda* or *Eutha*, call'd by the *Romans*, *Octavius*, having made his Abode for a considerable Time with his Father at *Caer Segont*, as our Manuscripts mention, was at length recall'd by *Constantine the Great*, and by him made Governour of *Britain*.

THIS *Octavius*, by descent, Duke of *Cornwal*, being now put into that great Authority, when he had well strengthened himself in the Power committed to him, made bold, as others had done before, to assume the Sovereignty to himself, and consequently was crown'd by his Countrymen, King of *Britain*. And being in that high State, after some Bickerings with the *Romans*, and Contests with his Nephew, *Conan Meriadog* (born in *North-Wales* at a Place of that Name) for the Right of Sovereignty, or at least for the Possession of it, the said *Octavius* thought it adviseable, in order to secure the Throne to his own Issue, to match his Daughter *Helen* (born at *Caer Segont*, whose Chapel is there to this day) to *Maximus*, Cousin by the Mother to *Constantine the Great*, that thereby he might put aside his Nephew's Claim. But some Time after, *Maximus* (after great Contests with this *Conan*, his Wife's Cousin, for the *British* Crown) was by the *Prætorian* Sol-

* Bêdd Petrûal a wnaed i Fronwen verch Llŷr ar lan Alaw, ac yno a claddwyd hi, &c. See Dr. Davies on the word Petrûal.

diers chosen Emperour: On which Advancement of him to the Imperial Purple, he took into favour the said *Conan Meriadog*, and gave him the Province of *Armorica*, where before was planted a Colony of *Britains*, and made him King thereof. And after the Death of *Maximus*, and of his Son *Flavius Victor*, by his Wife *Helen* (his other Son *Publicus*, Builder of *Llan Beblick*, having renounced the World and taken on him the Habit of Religion) the said *Conan Meriadog* became Heir to his Uncle *Evtha* or *Octavius*, and was consequently Duke of *Cornwal*, whose Line I shall exhibit in the following S C H E M E.

BUT before I lay down that Scheme, it is requisite here to advertise the Reader, that the Accounts I give of these two Families are principally owing to our *British* Manuscripts. That of the *Cynethian* Family is easily to be made out from the Pedigrees of the chiefest Houses in *North-Wales*; and where those do agree, as generally they do in the Account I give, they carry with them a great degree of Historical Certainty: As to the *Cornwal* Family, I must confess I have not the same Advantage; so that I was forced to take in there, some Conjectures and Inferences, which yet I hope are well grounded: For instance, That *Asclepiodotus* was Duke of *Cornwal* and crown'd King of *Britain*, the *British* History is my Evidence, and that he was call'd by the *Britains*, *Bran* the Son of *Llŷr*, the Genealogy of our *British* Saints gives good Testimony; for we find there that *Helen*, the Wife of *Maxen Weledig*, who in History is commonly call'd *Maximus* the Tyrant, was Daughter of *Evda* or *Evtha*, the Son of *Caradog*, the Son of *Bran ap Llŷr*: Now that this *Bran ap Llŷr*, *Evtha's* Grandfather, was a crown'd King of *Britain* (for the *Britains* call'd none by that Title, but such as had obtain'd their Imperial Crown) a very antient *British* Manuscript, call'd *Mabinogi*, is my Warrant: For in the beginning of the second Section of that Old Fragment are these words, *Bendigeid Vran Mâb Llŷr a oedd frenhin Coronawg yn yr ynys hon*, i. e. *Blessed Brennus, the Son of Llŷr, was crown'd King of this Island*; and *Asclepiodotus* being of the same distance of Time in History, as was this *Bran ap Llŷr* in Genealogy, from *Maximus* the Emperour; and also being said in that antient Remain to be a crown'd King, i. e. their chief Monarch, I could do no less than conclude him to be the same Person with the *Britain's* *Bran ap Llŷr*, however he came to be more generally known and call'd by the Name of *Asclepiodotus*.

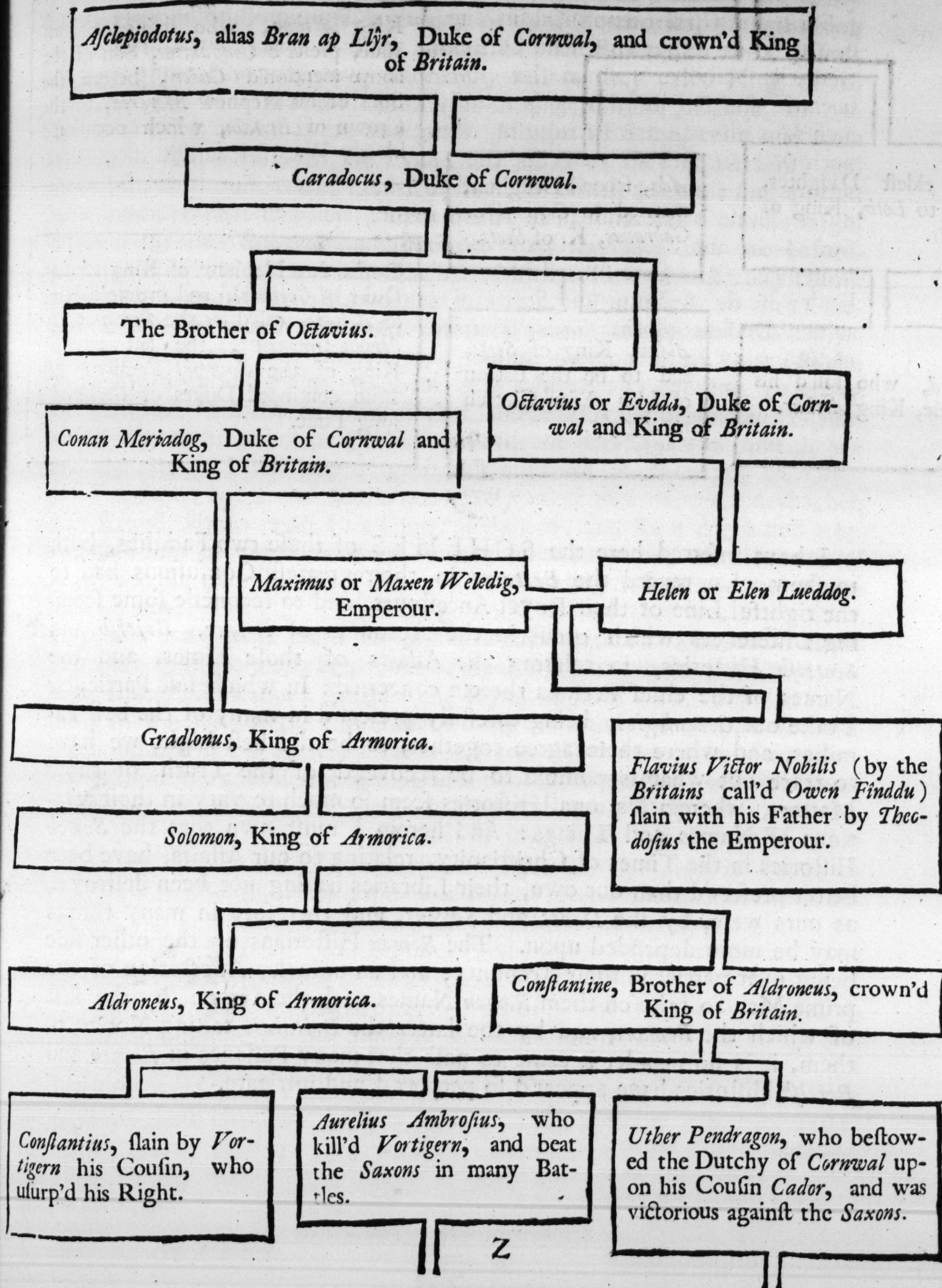
BUT more evident it is from these *British* Remains, that *Evda* mention'd in them, was *Octavius*, who was also crown'd King of *Britain*, and Duke of *Cornwal*; for where our printed Chronicles say that *Maximus* the Emperour marry'd the Daughter of *Octavius*, King of *Britain*; agreeably with that (excepting in the Name) our Books of Genealogy say,

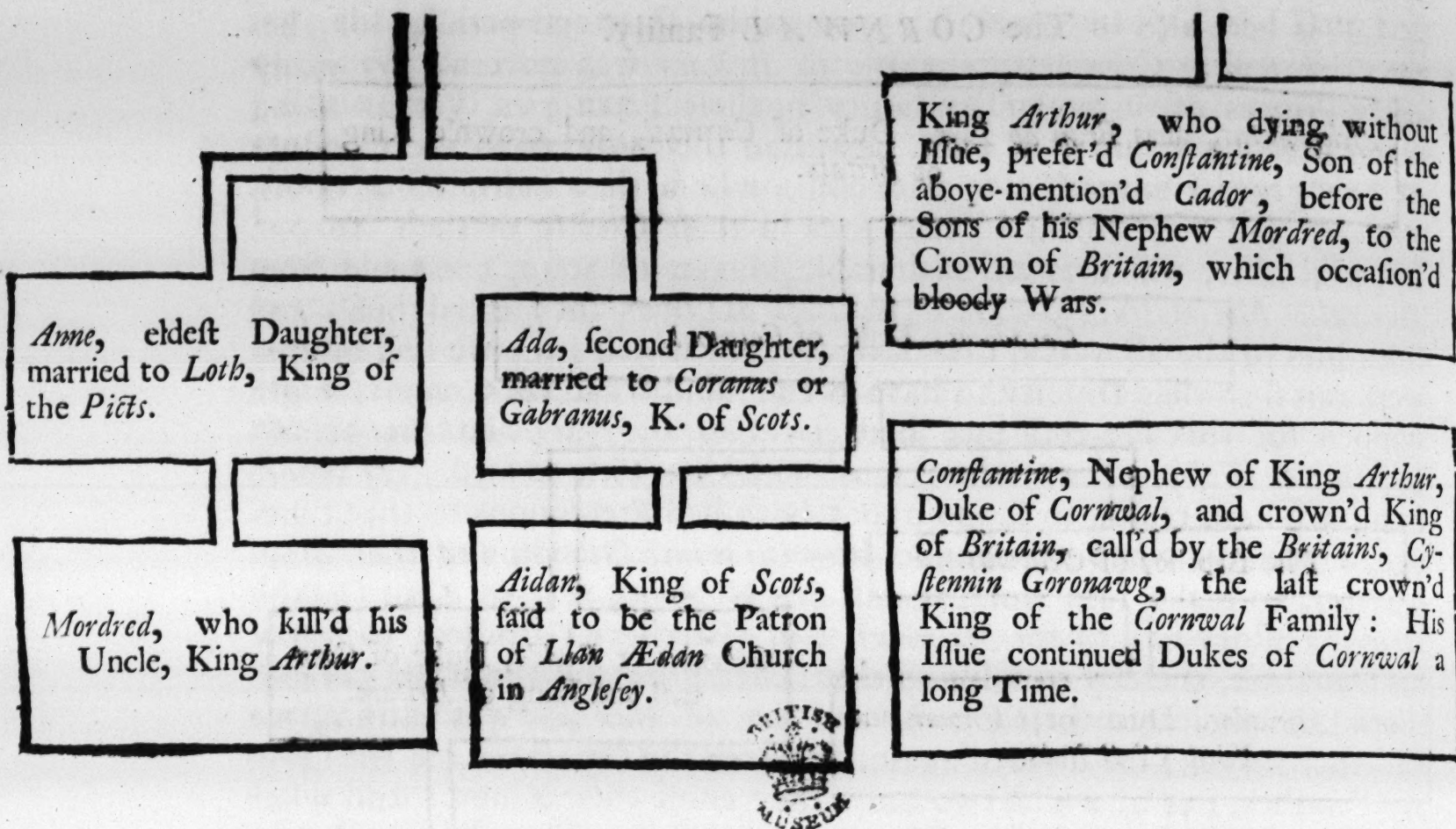
say, that *Maximus*, or *Maxen* as they call him, marry'd the Daughter of *Evdda* or *Evtha*, who (as the very import of his *British* Name [*Evtha* or *Wýth*] express'd in the *Latin* Tongue *Octavius* discovers) could be no other than this *Octavius*. And it is also there as evident that the before-mention'd *Conan Meriadog* was *Octavius*'s Brother's Son, because the *British* History not only calls him *Octavius*'s Nephew, but mentions also the hard struggling there was between *Conan Meriadog* and both *Octavius* and *Maximus* for the *British* Sceptre; by which it appears he was his elder Brother's Son, and so I have placed him in the Scheme; but of those other Names in this Scheme, that come after *Conan*, both the *Roman* and *British* Histories of *Great* and *Little-Britain* give ample Evidence. And here since I have endeavour'd to clear this Point of Difficulty in the Account and Series of our own *British* Kings and Princes, at the Decline of the *Roman* Empire, upon the Credit of our *British* Manuscripts still remaining among us, especially of our Books of Pedigrees; and lest the Reader may have too mean Thoughts of those obscure Authorities I rely upon, I shall add one word of Apology for them, and only say, that our Books of Pedigrees being in antient Times carefully preserv'd, as valuable Treasures in our best Families, and the Collections out of which they were compos'd, being the peculiar Work of a Set of Men allotted for that purpose in all Ages of the *British* Government (the Accounts contain'd in them in those several Families agreeing together) ought to have (at least) equal Credit allow'd them, with what now pass by the Name of History; especially since the best Foundation of our antient Histories was no other than what was taken and made use of out of those Collections; and therefore they may well deserve to be look'd into, and equally to be rely'd upon in Disquisitions of this Nature, and cannot but give considerable Light (when warily and judiciously us'd) in some Points that remain obscure in our *British* Histories, both Civil and Ecclesiastical: The *Inscriptions* before observ'd, giving concurrent Attestation and Evidence to the Truth of some of them, are a fair Vindication of the Credit of the rest.



T H E

The CORNWALL Family.





I have inserted here the SCHEMES of these two Families, both to shew what regard the *Britains* in their greatest Confusions had to the rightful Line of their Royal Ancestours, and to reconcile some seeming Differences which occur in the Accounts of *Roman*, *British* and *Scottish* Histories, in relating the Affairs of those Times, and the Names of the chief Persons therein concern'd: In which last Particular I take our *Genealogies*, being carefully preserv'd in many of the best Families, and where these agree together, to be the best Light we have to trace out what is possible to be recover'd of the Truth of those Matters, wherein National Histories seem so much to vary in their relations of Names and Things: And herein I must own that the *Scotch* Histories in the Times of Christianity, relating to our Affairs, have been better preserv'd than our own, their Libraries having not been destroy'd, as ours were, by the *Danes* and *Saxons*, and therefore in many things may be more depended upon. The *Roman* Historians on the other side being over partial in their Accounts; and an unlucky Affectation of our prime Men to take on them *Roman* Names with their own; by the first of which the *Romans*, and by the latter the *Britains*, taking Notice of them, it is no wonder it came to pass that many Passages in *Roman* and *British* Histories have appear'd so perplex'd and intricate.

IT is here also to be observ'd, that altho' since and perhaps long before the *Roman* Conquest, the Isle of *Britain* was govern'd by many petty Princes of Sovereign Authority in their Territories, yet all along when occasion requir'd it, they submitted their Powers to the Conduct of one general Sovereign or Monarch, whom they call'd King of All *Britain*, and ever confin'd themselves in their Choice of such, to one Imperial Line, which is an unalterable Maxim of State, continu'd from *Dunwallo Moelmutius*, to *Heli* (or *Beli Mawr* as they call'd him) and from him to the abovesaid *Coil Godhebog*; of which Line we find all that were rais'd to that Dignity to have been: And whatever Contests might happen for this Pre-eminence between *Coil Godhebog* and the before-mention'd *Asclepiodotus*, who reign'd with that Title immediately before him; we have reason to suppose they both had Pretensions to that Lineage, especially when we consider how *Octavius*, Grandson of that *Asclepiodotus*, to make sure work against his Nephew, sent to *Rome* (as the *British* History has it) for *Maximus*, *Coil's* Brother's Grandson, to marry his Daughter, thereby to salve up that Difference; and also when *Constantine's* Line abdicated their Claim, and that of *Maximus* was extinct, we find that Royal Line divided again, between the *Cynethian* and the *Cornwal* Families, out of which two only, they chose their Kings. And when that Regal Dignity ended in King *Cadwalader*, his Line continued notwithstanding in the succeeding Princes of *Wales*, tho' the Honour of *Kingship* did not, to the Time of *Llewelin* their last Prince, who was slain at *Buallt*.

THAT *Cambria* and *Cornwal*, to which these two mention'd Families were intitled, were Provinces of great Antiquity among the *Britains*, long before the *Romans* subdu'd the same, appears by a very old Fragment of the *Moelmutian Laws*, made some Hundreds of Years before the Birth of Christ (if they be genuine) and still extant among our *British* Manuscripts, wherein among other things is enacted, viz. *Un Goron Arbennig a Gynbelir yn yr ynys hon, ac yn Llundain Cadw'r Goron: A thair Talaith a Gynbelir tani; un yn Ghyrnâ Benbaladr: arall yn Nhin-Edin yn y Gogledd: ar drydydd yngherniw.* That is, One Imperial Crown is establish'd in the Isle of Britain, and three Princely Coronets contain'd under it; One in Wales, of the chief Line; Another at Edinborough, in the North; And the third in Cornwall. The Imperial Crown was possess'd by the Supream Monarch of all *Britain*, whom they styl'd, *Brenhin Prydain Oll*, i. e. King of All Britain: And such was commonly elected to that great Dignity by the Suffrage and Consent of the other Kings and Princes, and was universally obey'd on extraordinary Occasions: Of this sort were *Lud*, *Cassibeline*, *Cunobeline*, *Arviragus*, *Lucius*, *Coil*, and those of these two Families I mention'd by the Title of Kings of Great-

Britain, whereof *Cadwalader* was the last, and in whom ended that Royal Dignity in the *British* Race, and together with it the Possession of the far greater part of the whole Island, which the *Saxons* very soon after reduc'd under one Monarchy, and was call'd *England*, and their whole Nation, *Englishmen*, as the Isle of *Mona*, the Capital of the *Cambrian* Province, being once conquer'd, but soon lost, by these *Englishmen*, was by them call'd *Anglesey*, i. e. *The Englishmens Isle*, as it is to this day.

NOW to close up this *Section* at the Time and Period wherein the *Welsh* History begins, that is, from the Death of King *Cadwalader*, I shall only by way of Supplement out of that and other Records, trace the Descent of the *Cynethian* Line a little further, viz. from *Cadwalader*, the last *British* Monarch, to *Rhoderick* the Great, who establish'd his Royal Seat at *Aberffraw* in the Isle of *Anglesey*, with a few other Remarks that may deserve the mentioning, relating to the said Island.

IN order to that I shall not pretend to decide the Variance there is between *British* and *English* Authors, whether the last *Cadwalader* dy'd at *Rome*, or of the Plague in *Britain*; or whether the *British* Historian took the *Saxon* *Ceadwalla* for the *British* *Cadwalader*: But it is agreed on all hands, that *Cadwalader* left at his Death a Son call'd *Idwal*, surnam'd *Twrch*, or the *Roe*. The *British* History says his Father left him very young under the Care and Tuition of his Cousin *Alan*, then King of *Armorica*, who assisted the young Prince, when he came to Age, with a powerful Army to recover his Father's Dignity and Royal Sceptre, or at least his Patrimonial Right in the *Cambrian* Province; which last, after great Struggles he obtain'd, and left his Son, *Rodri Molwynog*, sole Heir and Successor in the Government of that Province: Who in a short Time vanquish'd and chas'd away the Sons of *Bletricus*, Prince of *Cornwal*, that then usurp'd the Sovereignty of those Countries, over which their Father was left Governour by *Cadwallo* and *Cadwalader*, when they were chosen Kings of all *Britain*; and then he settled his Seat, as his Ancestors had done before, at *Caer Segont*, on the River *Menei*.

PRINCE *Rodri* dying, left behind him two Sons, viz. *Conan*, surnam'd *Tyndaethwy*, probably as being born or nurs'd in that part of *Anglesey* call'd still by that Name, and *Howel*: *Howel* claim'd the Isle of *Anglesey* and other Lands for his Share of his Father's Inheritance by Gavel-kind; and *Conan* had the Coronet and Princely Government: But as Prince *Conan* could not suffer his Brother to have to his Possession the Capital of the Province, in which the Royal Seat was first establish'd by his Ancestour, *Caswallon law-hir*; this Seat of Sovereignty occasion'd bloody Wars between the two Brothers, prosecuted with various Success, till at length *Conan* the Prince vanquish'd his Brother *Howel*, and forced

forced him to make his Escape to the *Isle of Man*, which was then part of this *British* Province, under the Government of one *Mervyn Vrych*: But *Conan* dying soon after, and leaving behind him one Daughter, nam'd *Essyllt*; *Howel* finding the *Welsh* disaffected to him, found it his Interest to make up a Match between *Mervyn* and his Neice *Essyllt*, by which bargain *Howel* was to have the *Isle of Man*, and other Lands, which he enjoy'd not long; for *Howel* soon after dying without Issue, they all return'd to the Possession of *Mervyn*.

THIS *Mervyn Vrych* had, besides the *Isle of Man*, very large Possessions in *Wales*, especially in Right of his Mother, who was Daughter of *Cadell*, Son of the younger *Brychvael Tscythrog*, from whom he enjoy'd and was Lord of all *Powis-Land* and Earl of *Chester*, which, join'd with his Wife's Inheritance, made him Prince and Proprietor of almost all *Wales*, and King of the *Isle of Man*. In his Time, *Egbert* the *West-Saxon*, invaded *Wales*, took the *Isle of Mona*, and call'd it *Anglesey*, where a bloody Battle was fought at *Llanvaes* near *Beaumarès*, but was soon after dispossest of it by *Mervyn*, who at length clear'd his Country of those Invaders: And lastly, assisting the *Danes* against the *English*, he so incens'd *Ethelwolph* their King against him, that a most cruel War ensu'd, with such enormous Outrages committed by the *English* against his Subjects, that in defence of his People and Country, he at last fell and gave up his Life a dear Victim to his Enemies implacable Fury, leaving his Sovereignty and Possessions to his sole Heir and Successor, *Roderick*, surnam'd the Great.

RODERICK, the Son of *Mervyn* and *Essyllt*, to make the whole *Cambrian* Province his own, which before had been divided into many Families, takes to Wife *Angharad*, Daughter and Heir of *Meirick ap Dyfnwal*, King of *Cardigan* and Prince of *South Wales*, by which Marriage he became sole Prince and Proprietor of all *Wales*.

PRINCE *Roderick* behav'd himself with admirable Conduct, but with variable Fortune against both *Danes* and *English*, who in their turns made strong and frequent Attempts to seize the *Isle of Anglesey*, which the *English* call'd their own; and both *Danes* and *English* with equal Appetite and Endeavour, cover'd the Possession of it, as a Place of first Importance, in order to subject and conquer the whole Province, which made Prince *Roderick* remove the Royal Seat from *Caer Segont*, where it continu'd a long Time, to the Island: But why he chose *Aberffraw*, an unfenced open Place, to fix his Court, I am not able to determine, unless that had been before a Princely Palace, and that he look'd upon the whole Island, as the strongest and securest Fort he had, and then no matter where in it his Palace stood, so as he had a Fleet to secure the Coasts, and a good Army to defend the Passes of the *Snowden*: But here he

he fix'd it; and here it continu'd all the Time of his Successors, the *Welsh* Princes, till Prince *Llewelyn*, the last of that Race, at *Buallt* lost his Life, and with it surrender'd his Royal Seat and Dignity, with the whole Principality, to the hands of his Conqueror, *Edward* the First, King of *England*, in whose Line, the Rights and Royalties thereof, and the Titles in their eldest Sons, continue to this day.

I must not pass by here the Recital of some of the noble Qualifications of this worthy Prince *Roderick* the Great, a Name and Character he well deserv'd, as being the Establisher of the long continu'd Government of the *Cambrian* Province, where the last Remains of the antient *Britains* enjoy'd their Lives, Laws and Liberty for several Centuries of Years under the Auspicious Valour and Protection of their own Natural Lords and Masters, and much longer might they have done, if they had follow'd the excellent Rules he laid down for their Preservation and Security.

FIRST, He was a Politick wise Prince; he shew'd as much Wisdom in the ordering of his Affairs of State, and Policy in regulating the Government of his Province, as he had always done of Valour and Conduct in the Wars he frequently wag'd against two powerful Enemies, the *Danes* and *English*, who molested him on every Part of his Territories: For considering that so many Provinces were united by Marriages in him, and that the Nobles and People of those Provinces had been accusom'd of a long Time to serve their own Lords and Princes, who liv'd among 'em: And that some of them might be too prone to revolt to the Enemy, when he could not on a sudden yield them Succours, as Occasions would sometimes require; he therefore caus'd a Survey to be made of all *Wales*, and to obviate those foreseen Inconveniences and Dangers that might threaten his Peace and Tranquility, distributed the whole Province into three Principalities, each containing under it an assign'd Number of *Comots* and *Cantreves*. The Principalities were *Gwynedd*, *Debeubarth* and *Powis*; and in each of these he built a Royal Court or Palace, viz. *Aberffraw* in *North-Wales*, *Dinefawr* in *South Wales*, and *Mathraval* in *Powis*. These three Principalities, during his Life, he govern'd and protected by Substitutes and Commanders under him; but ordain'd that after his Decease, his three elder Sons should enjoy them, to them and their Heirs for ever; and should be from thence-forth reckon'd the three diadem'd Princes, *I Tri Tywysog Taleithiog*. To *Anarawd*, the eldest Son, he gave the Principality of *North-Wales*, whose Court he order'd should be at *Aberffraw* in *Anglesey*, giving him the Title, at least among his own Subjects, of King of *Aberffraw*; to *Cadell*, the second Son, he gave *South Wales*, whose Court he appointed to be at *Dinefawr*;

fawr; and to *Mervyn*, his third Son, he gave the Principality of *Powis*, whose Court was to be kept at *Mathbraval*, as appears in the Laws of his Grandson, *Howel Dda*, Son of the said *Cadell*, Prince of *South Wales*.

SECONDLY, He was a just Prince; although he divided his Dominions in this manner between his three Sons, yet he took care to give the eldest Son a distinguishing Superiority over the other two, as undoubted Heir of the *Cynethian* Line, appointing him and his Heirs and Successors only, to have the Title of *Brenhin Cymru Oll*, viz. *King of all Wales*: And in acknowledgment of that Superiority, the other two Sons, their Heirs and Successors, should pay to the Kings of *Aberffraw*, a rated yearly Tribute, call'd *Maelged*, in token of their Homage and Fealty; and also that the Kings of *Aberffraw* should pay for all *Wales* the *Teyrnged*, or antient Royal Tribute, to the Imperial Crown of *London*, at that Time, by Conquest, in the Possession of the Kings of *England*, as by the Constitutions of *Dunwallo Moelmutius*, the whole *Cambrian* Province was oblig'd to do.

THIRDLY, He was a provident Prince; he divided his Dominions, to enable every one of them apart by themselves, by a closer Union to make stronger Efforts against the Attempts of an encroaching Enemy: He foresaw that nothing less than a strict Bond of Confederacy between these new made Princes and their Posterity, could preserve the whole in Safety: And that the Relation of Brotherhood (if that could keep up the Bond unviolated) was to be but of a short duration: Therefore Prince *Roderick*, taking a paternal Care of their Welfare, projects as much as he could to perpetuate that Relation (by enjoyning his three Sons, now made distinct Princes, and their Heirs and Successors after them) to maintain inviolable Peace and Concord between themselves; ordaining, that when any one of them was oppress'd or injur'd by the common Enemy, that the other two should, *totis Viribus*, Assist and Succour him: And well knowing that intestine Broils and Animosities would inevitably arise between neighbouring Princes of equal Strength, he added that incomparable Article (which yet I do not find was ever observ'd) to this *Partition-Ordinance*, viz. *That if any two of these Princes should happen to jar and quarrel about their particular Interests, that then the third should intercede and finally determine the Matter*: Nay, he went herein further than general Terms; he laid the Case home to them, in order to obviate that fatal Mischief: For he expressly ordain'd, *That if any difference should arise between the Prince of Aberffraw and the Prince of Dinclawr, the three Princes should meet at a certain Place which he named, and the Prince of Powis should end the Controversy*:

Controversy: And if the Prince of Aberffraw and the Prince of Powis fell at Variance, the three Princes should likewise meet at a second Place assign'd by him, and the Prince of South-Wales should compose the difference; and if a quarrel happen'd between the Princes of South-Wales and Powis, then the Prince of Aberffraw, at a third Place nam'd by him, should meet and put an End to the Matter.

AND, LASTLY, As a prudent and religious Prince, promoting the Honour and Welfare of his Nation and Country, he ordain'd, *That all strong Holds, Castles, and Citadels should be fortify'd and kept in repair; That all Churches and Religious Houses should be re-edify'd and adorn'd; And that in all Ages the History of Britain, being faithfully transcrib'd and register'd, and added unto, as Times requir'd, should be carefully look'd after and preserv'd in the said Religious Houses, for the Information of Posterity, and to perpetuate the Honour and Glory of the British Nation.*

THUS I have endeavour'd to trace the Affairs of this small Island from the Time of its first planting; and to shew that it was a Place of some Consequence for the greatest part of the Time it was in the hands of the *Britains* to the Time of *Roderick the Great*. And what Figure it made from that Time and what Overtures happen'd in it (it being the Capital Seat of the *British* Princes to the Dissolution of their Government at the Death of *Llewelyn* the last *British* Prince of *Wales*) the General History of the Province, first set out by *Dr. Powel*, and lately revis'd and publish'd by *Mr. William Wynne*, will ease me of further Trouble to account for, and will abundantly satisfy any inquisitive Reader: Only this I must beg leave to observe before I finish this *Section*, which is, that though this Island has not been so happy as to have had the Court or Palace of any of our *English* Princes in it, yet we not only lived happy under the Influence of their mild and gracious Government, where they were, but also, which is not a little remarkable, we have by a strange Compensation of Providence, the Honour to say, that her late Majesty Queen *ANNE* of Glorious Memory, as well as some of her Royal Ancestors before her, enjoy'd the antient Kingdom of *Scotland*, the Kingdom of *England* and the Principality of *Wales*, by Right of Inheritance, from Persons whose Descent and Origin were from the Isle of *Anglesey*; for she had the Name of her Family, and the Crown of *Scotland*, as descended from *Walter Steward*, who was born at *Aberffraw*; the Crown of *England*, in Right of the Lady *Margaret Tudor*, paternally descended from *Owen Tudor* of *Penmynydd* in *Anglesey*; and she inherited the Principality of *Wales* from *Gwladus Ddu*, only surviving

viving Daughter and Heir of *Llewelyn ap Iorwerth*, Prince of *Wales*, born and bred in *Anglesey*, who was marry'd to Sir *Ralph Mortimer*; by which Marriage the Inheritance of the Principality of *Wales*, by Right of Blood, came to the House and Family of *Tork*, and by them to the Crown, wherein it now happily rests.

AND further also, if a Right to the Possession of undiscover'd Regions does belong to the Crown or Sovereignty of those Kingdoms or States whose Native Subjects were the first Discoverers of them, as the *Spaniards* affirm, and as the Pope has confirm'd, it does; then we are well able to prove, as far as any Credit of History and attesting Circumstances go, that his present Majesty King *GEORGE*, in Right of the Imperial Crown of *Great-Britain*, is rightly entitled to all *America*, by the first Discovery and premier Seisin of that Country by one **Madoc ap Owen Gwynedd*, born in this Island; who adventur'd and perform'd the Discovery of the *West-Indies*, return'd and went again there with a Colony of *Welshmen*, above Three Hundred Years before *Christopher Columbus* and *Americus Vesputius* made their Discovery of it, on which the *Spaniards* ground their Title to those rich and spacious Regions and Islands thereunto belonging.

THESE are great Things (I confess) wherewith Providence was pleas'd to bless and signalize this Island above other Places: And it adding to the Reputation of the Place, to have such Persons born in, and thereby such great Things owing to it, I am therefore in hopes that a Native of it will be at least excus'd for taking Notice of them, in order to recommend them to the Esteem and Value of Posterity.

THE Reader will, I hope, pardon me here, the subjoining one other Remark of *GOD*'s singular Providence (for I can call it no other) in making this Island the only celebrated Place of Refuge, to the Distress'd and Persecuted, in the greatest Revolutions of Calamities, that we heard of, ever happen'd in this Kingdom. I have before shew'd how it was an *Asylum* to the harass'd *Britains*, when the invading injurious *Romans* distress'd them. And also no less was it a *Sanctuary* to the retreating *British* Clergy, from the Rage and Insults of the domineering Pagan *Saxons*, after the bloody Massacre at *Bangor is Coed*, as I have already endeavour'd to make appear. I shall add another third Instance, in the seasonable Succour this Island yielded to many of the Loyal Clergy also, in the Rebellion against King *Charles* the First; it then

* See the History of Wales, Wynne's Edition, Page 195, 196, &c. and Sir Thomas Herbert's Travels into Persia, Second Edition, Page 355. where he proves at large the first Discovery of the West-Indies by Madoc the Son of Owen Gwynedd, Prince of Wales.

alone held out above Five Years after the breaking out of that Rebellion, at which Time no less than * Five Bishops, with other sequester'd Clergymen for some while shelter'd themselves within it; nay after that, when the late King *James* the Second had unfortunately brought a Persecution on the Protestant Clergy and Laity in *Ireland*, great Numbers of them were driven, and have made their Escape into it; so that the antient Character, at least in the latter part of it, which the *Roman* † Historian, many Centuries of Years before had given it, was signally verified of this Island, namely, that it was *Incolis valida & perfugarum receptaculum*, viz. so well strengthen'd by G O D and Nature, as to have been a retreating Defence and Security, to the Distress'd and Persecuted, in many of our greatest National Afflictions and Calamities; which, without Ingratitude to that eminent Blessing of Providence, we ought not to pass by unthought of, and without its due Commemoration and Acknowledgment.

* Litchfield, Coventry, Bangor, St. Asaph, Gloucester, Ossory.

† Tacitus, *Annal.* Lib. 14.





A
Brief Chronology,
Relating to the
Eleventh Section;
IN TWO
C O L U M N S,
Viz.
Civil and Ecclesiastical.



A

Brief Chronology

Relating to the

Eleventh Section;

IN TWO

VOLUMES

By

Civil and Ecclesiastical.

A 2 2

A

Brief Chronology, &c.

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
46	 <i>Caesar</i> , made a Descent in Person into the Isle of <i>Britain</i> , and settled Colonies and Roman Garrisons in it.	41	 <i>Ames</i> , the Son of <i>Zebedee</i> , with his Mother <i>Salome</i> , is said to have come to the Isle of <i>Britain</i> , to preach the Gospel in it.
52	<i>Caractacus</i> , Captain General of the <i>Silures</i> , is taken and carry'd Captive to <i>Rome</i> .	47	<i>Simon Zelotes</i> came to <i>Britain</i> to preach the Gospel.
61	The Isle of <i>Mona</i> conquer'd by <i>Paulinus Suetonius</i> .	51	<i>Aristobulus</i> was sent by <i>St. Paul</i> and <i>St. Barnabas</i> into <i>Britain</i> , and after ordain'd Bishop thereof.
67	<i>Nero</i> dy'd, and the Isle of <i>Mona</i> recover'd its Liberty for some Time.	59	<i>St. Paul</i> the Apostle came to <i>Britain</i> .
73	The Legion, <i>Britannica Augusta</i> , placed by <i>Julius Frontinus</i> , on the River <i>Wisk</i> , to awe the <i>Silures</i> , or the <i>South-Wales</i> Men.	61	The <i>Druids</i> routed by the <i>Romans</i> in the Isle of <i>Mona</i> , and their sacred Places all destroy'd.
74	The Legion, <i>Vigesima Victrix</i> , placed on the River <i>Dee</i> , to awe the <i>Ordovices</i> , or the <i>North-Wales</i> Men.	70	The <i>Druidish</i> Priests forsake the Isle of <i>Mona</i> , and betake themselves to the Isle of <i>Man</i> , <i>Ireland</i> and <i>Scotland</i> .
		110	At this Time 'tis probable the Doctrine of Christ was embraced in the Isle of <i>Mona</i> . The

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
76	The Isle of <i>Mona</i> retaken by <i>Julius Agricola</i> , and made a part of a <i>Roman Province</i> .	182	The great College or Monastery of <i>Bangor is Coed</i> , in <i>Flint-shire</i> , was founded.
108	<i>Lucius</i> , King of the <i>Britains</i> , embraced the Christian Faith, being preach'd unto him by <i>Timothy</i> , St. <i>Paul's</i> Disciple, and Son of <i>Claudia Ruffina</i> , a <i>British Lady</i> .	190	A great Persecution against the Christians, under <i>Septimus Severus</i> , Emperour.
200	<i>Conan ap Eudaff</i> , Grandfather of <i>Stradwen</i> the Mother of our famous <i>Helen</i> , was under the <i>Romans</i> , a great Prince in <i>North-Wales</i> .	239	A Persecution rais'd against the Christians by the Emperour <i>Maximinus</i> .
260	At this Time one <i>Lŷr</i> was a great Prince or Duke in <i>Cornwal</i> .	251	Another Persecution against the Christians in the Reign of the Emperour <i>Decius</i> , call'd the Eighth Persecution.
285	<i>Carausius</i> , a <i>Menapian</i> born, obtain'd the Government of <i>Britain</i> , and was named Emperour.	256	A great Persecution rais'd by the Emperour <i>Valerian</i> .
292	<i>Alectus</i> made Emperour in <i>Britain</i> , slain by <i>Asclepiodotus</i> .	286	The greatest and last Persecution rais'd by <i>Dioclesian</i> against the Christians in all the Provinces of the Empire, but rag'd with great Severity in all the parts of <i>Britain</i> .
294	<i>Asclepiodotus</i> , Duke of <i>Cornwal</i> , crown'd King of the <i>Britains</i> .	313	<i>Constantine</i> the Great, Son of <i>Helen</i> , commanded the Christian Faith to be embraced through all the <i>Roman Empire</i> .
300	<i>Coil Godhebog</i> kills <i>Asclepiodotus</i> , and was crown'd King of <i>Britain</i> .	314	<i>Constantine</i> , the Emperour, summon'd a Synod of Bishops at <i>Arles</i> in <i>Gallia</i> , unto which three <i>British Arch-Bishops</i> repair'd, viz. <i>Ivor</i> of <i>Tork</i> ; <i>Restitutus</i> of <i>London</i> , and <i>Adelphius</i> of <i>Caer Leon</i> on <i>Wisk</i> .
		Constantius	

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
304	<i>Constantius Chlorus</i> was chosen Emperour.	354	<i>Pelagius</i> (his British Name was <i>Morgan</i>) a Student at <i>Bangor</i> Monastery in his Youth, was Author of the <i>Pelagian</i> Heresy.
326	<i>Constantine</i> the Great was sole Emperour.		
328	<i>Cynedda Weledig</i> was a great Prince in the Northern Parts.		<i>Kebius</i> or <i>Kybi</i> , is said to be Bishop of <i>Anglesey</i> , and his Seat at <i>Holy-Head</i> , at this Time.
330	<i>Eudda</i> or <i>Octavius</i> , was King of <i>Britain</i> and Duke of <i>Cornwal</i> .		
370	<i>Maximus</i> , <i>Helen's</i> Nephew, marries <i>Helen</i> , Daughter of <i>Octavius</i> , King of <i>Britain</i> .		
383	<i>Maximus</i> was chosen Emperour.		
389	<i>Eneon Urdd</i> , or the Honourable, Son of <i>Cynedda Weledig</i> , reign'd in <i>Cumberland</i> .		
390	<i>Conan Meriadog</i> was about this Time made King of <i>Armorica</i> .		

THE
Second PERIOD.

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
400	 Radlonus, Conan's Son reign'd in <i>Armorica</i> .	455	 Ildas Albanus set up a School in <i>Britain</i> , and instructed Youths in Arts and Sciences.
420	Solomon, the Son of Gradlonus, reign'd in <i>Armorica</i> .		
440	Caswallon law-hîr, Son of Eneon Urdd, fix'd his Seat in the Isle of <i>Anglesey</i> , and reigned there.	477	About this Time <i>Merlinus Ambrosius</i> flourish'd, and prophesied of the future Fate of <i>Britain</i> .
443	Constantine the younger, Son of Solomon, King of <i>Armorica</i> , was Duke of <i>Cornwal</i> and crown'd King of <i>Britain</i> .	525	About this Time Daniel, Son of <i>Dionothus</i> , Abbot of <i>Bangor</i> Monastery, founded a College for the Instruction of Youth in <i>Carnarvon-shire</i> , and called it <i>Bangor</i> : He was some while after consecrated Bishop of that Place by <i>Dubricius</i> , Arch-Bishop of <i>Caerleon</i> .
448	Vortigern slew Constantius, the eldest Son of Constantine, usurp'd the Throne and called in the Saxons.	531	About this Time Sampson, the Scholar of <i>Iltudus</i> was made Abbot of <i>Llan Garmon</i> , and ordain'd Bishop, <i>sine titulo</i> , by <i>Dubricius</i> , of <i>Caerleon</i> .
464	Vortimer, the Son of Vortigern, takes on him the Government, and soon after dies.	564	Gildas Badonicus retreating to <i>Armorica</i> , wrote thence his sharp Epistle to his Brethren, the <i>Britains</i> , some of whom he represents therein worse Uther
481	Aurelius Ambrosius, second Son of Constantine, slew Vortigern and obtain'd the British Crown.		

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
500	<i>Uther Pendragon</i> , third Son of <i>Constantine</i> , reign'd in <i>Britain</i> .		than Heathens, and treats the Princes he falls upon with very warm, but unbecoming Language.
505	<i>Howel</i> , Brother of <i>Gildas</i> , was slain by young <i>Arthur</i> in the Isle of <i>Anglesey</i> .	543	<i>St. Kentigern</i> came from <i>Scotland</i> , and had leave of one <i>Cadwallon</i> to build a College in <i>Flintshire</i> , called <i>Llan-Elwy</i> ; which became afterward one of the Bishopricks of <i>North-Wales</i> .
510	<i>Maelgwyn Gwynedd</i> , Son of <i>Caswallon law-hir</i> , ruled in <i>North Wales</i> .		
517	<i>Arthur</i> , the Son of <i>Uther Pendragon</i> , reigned in <i>Britain</i> .	554	<i>Daniel</i> , Bishop of <i>Bangor</i> , dyed and was buried in the Isle of <i>Bardsey</i> .
520	The Battle at <i>Badon-Hill</i> , being the Year that <i>Gildas Badonicus</i> was born.	570	<i>Gildas Badonicus</i> dyed.
529	<i>Mordred</i> , King <i>Arthur's</i> Nephew, married a Daughter of one <i>Gawolan</i> , which is not improbable was the same as was commonly called by the <i>Britains</i> , <i>Caw O Frudain</i> ; for it appears by the <i>Scotch</i> Writers that this <i>Gawolan</i> was a <i>British</i> Lord, and in great favour with King <i>Arthur</i> : And if the said <i>Caw</i> was this <i>Gawolan</i> , then he could not be the Father of <i>Gildas Albanus</i> , as is generally believed, but rather of <i>Gildas Badonicus</i> , whose Brothers, <i>Peirio</i> , <i>Gallgo</i> , <i>Eugrad</i> , <i>Caffo</i> , and whose Sister, <i>Quillog</i> , by	596	<i>Augustine</i> the Monk was sent by Pope <i>Gregory</i> the Great, to the Isle of <i>Britain</i> , to convert the <i>Saxons</i> to the Christian Faith.
			B b this

A. D.

Civil Affairs.

this account, must be ; for in our Pedigrees they are always reckon'd Brothers and Sister to one of the *Gildas's* ; the former *Gildas* being too old in Time to be *Gawolan's* Son, it therefore must be the latter, if, as I said, this *Gawolan* in the *Scottish* History be the same with our *Caw* of *Britain* : And if that be the Truth of this obscure Matter, as in all likelihood it may, then these mention'd Brothers and Sister of *Gildas* might retreat to *Anglesey* about the Time of the Dispersion of the Clergy and build those Cloysters ; and thereby also a reason will appear, why the latter *Gildas* omitted the mention of King *Arthur*, who disinherited *Mordred's* Sons, and why he fell so foul on *Constantine*, *Arthur's* Successor, for killing them, when they were his own Sister's Children ; occasion enough to enflame his Resentments, and to vent the angry Expressions he has in his Epistle.

542

King *Arthur* and his Nephew *Mordred* lost their Lives in the Battle of *Camblane*.

A. D.

Ecclesiastical Affairs.

597

The Arch-Bishops of *London* and *York* were driven to *Wales* by the *Saxons* ; and the *Loegrian Britains* extremely persecuted.

600

At this Time *Taliesin* wrote his denuntiatory Ode, being then very old, having flourish'd in *Maelgwyn's* Time, and been his Poet Laureat.

603

This Year was committed that horrid Massacre on the Monks of *Bangor* by *Ethelfred*, King of *Northumberland*.

Constantine,

A.D.	Civil Affairs.	A.D.	Ecclesiastical Affairs.
542	<i>Constantine</i> , Duke of <i>Cornwal</i> , was crown'd King of <i>Britain</i> , called by the <i>Britains</i> by the Title of <i>Cystennin Goronog</i> .		
552	<i>Maelgwyn Gwynedd</i> endow'd the Bishoprick of <i>Bangor</i> with Lands and Franchises.		
560	<i>Rhun</i> , the Son of <i>Maelgwyn Gwynedd</i> , reign'd in <i>North-Wales</i> .		
586	<i>Beli</i> , the Son of <i>Rhun ap Maelgwyn</i> , was Prince there.		

GERINNIUS, or *Geraint*, the Grandson of King *Constantine*, or *Cystennin Goronog*, on the said *Constantine's* taking on him Religion and renouncing all worldly Affairs, took on him the Title of Duke of *Cornwal*. This *Gerinnius* had a Fleet at Sea, and was very useful to the *Britains* in defending the Maritime Parts of *Wales*, as well as his own Country, from the Insults of the *Saxons*; and is therefore celebrated in a particular Ode, called *Cowydd Geraint ap Erbin*, by *Llowarch Hên*: He was Grandfather of *St. Kybi*, according to our *British* Genealogies.

599	<i>Llowarch Hên</i> , the <i>British</i> Prince and Poet flourish'd.	613	<i>Monk Augustine</i> dyed.
599	<i>Fago ap Beli</i> ruled in <i>North-Wales</i> , the Founder of <i>Bangor Deanry</i> .	616	<i>Beuno</i> built a College at <i>Clynnog</i> in <i>Carnarvon-shire</i> .
			B b 2 <i>Cadvan</i> ,

A. D.	Civil Affairs.	A. D.	Ecclesiastical Affairs.
603	<i>Cadvan</i> , the Son of <i>Jago ap Beli</i> was Prince of North Wales. This <i>Cadvan</i> , together with four other <i>British</i> Princes, routed the <i>Saxons</i> who massacred the Monks of <i>Bangor</i> ; he killed Ten Thousand Sixty and Six of them upon the spot.		In this Century, and in the latter end of the last, we find most of our Churches in <i>Anglesey</i> to have been built. The Times of whose building, I am not wholly destitute of a way to make some near Guess at (for I pretend to no Nicety and Certainty in this Matter) and the way I take is, from a Computation made out of the Genealogies of those Patron-Saints or first Builders of our Cells and Cloysters, which afterwards came to be our PARISH-Churches: That is, by pitching on some noted Person in every Pedigree, whose Time of living is known, and by the Measure of Time which so many Descents, as are from those noted Persons to the Persons I enquire, ordinarily make; and by certain Respects and Relations of things or other informing Circumstances, it will credibly appear,
613	<i>Cadvan</i> was chosen and crowned King of the <i>Britains</i> .		
635	<i>Cadwallo</i> , the Son of <i>Cadvan</i> , was crowned King of the <i>Britains</i> .		
676	<i>Cadwalader</i> , the Son of <i>Cadwallo</i> , was crowned King, being the last crowned Head of the <i>British</i> Race.		
689	K. <i>Cadwalader</i> goes over to reside with his Cousin <i>Alan</i> , K. of <i>Armorica</i> .		
703	<i>Idwal Twrch</i> , the Son of K. <i>Cadwalader</i> , returns from <i>Armorica</i> .		
720	<i>Rodri Molwynog</i> , Son of <i>Idwal Twrch</i> , reigned in North Wales.		
755	<i>Conan Tyndaethwy</i> , Son of <i>Rodri Molwynog</i> , reigned in North-Wales.		
810	<i>Efylht</i> , sole Daughter and Heir of <i>Conan Tyndaethwy</i> , was married to <i>Mervyn Frych</i> , King of the Isle of <i>Man</i> .		
843	<i>Rodri</i> the Great, Son of <i>Mervyn</i> and <i>Efylht</i> , reign'd over all Wales.		That

Ecclesiastical Affairs.

	<i>Circa Ann.</i>
That St. <i>Patrick</i> being sent by Pope <i>Celestine</i> to convert the <i>Irish</i> , and being come to <i>Anglesey</i> , in his Way to <i>Ireland</i> , built his Church on the Sea-shore, which was called <i>Llan Badrick</i> , —	440
That St. <i>Eliau</i> , being Contemporary with <i>Caswallon Law-hîr</i> , built <i>Llan Eliau</i> , — — — — —	450
That Prince <i>Pabo</i> , commonly called <i>Pôst Prydain</i> , for his being a great Support to the <i>Britains</i> against the <i>Picts</i> and <i>Scots</i> , about the Time of <i>Caswallon Law-hîr</i> , built <i>Llan Pabo</i> , — — —	460
That <i>Llan Degvan</i> and <i>Llan Dyfrydog</i> were built, — — —	520
That <i>Llan Ddogwel</i> Chappel was built, — — —	530
That <i>Llan Rhuddlad</i> and <i>Llan Rhwydrys</i> were built, — — —	570
That <i>Llan Ddyfnan</i> , <i>Llan Geinwen</i> and <i>Llanddwyn</i> were built, — — —	590
That <i>Llan Allgo</i> , <i>Llan Eugrad</i> , <i>Llanvaelog</i> , <i>Llan Gaffo</i> , <i>Rhôs Peirio</i> , and <i>Llangwillog</i> were built, — — — — —	605
That <i>Llan Gristiolus</i> and <i>Llanddona</i> were built, — — —	610
That <i>Aberffraw</i> and <i>Trewdraeth</i> were built, — — —	616
That <i>Llan Aedan</i> and <i>Llanddeniel Vâb</i> were built, — — —	616
That <i>Llan Enghenel</i> , <i>Llanffinan</i> , <i>Llanjestin</i> and <i>Llan Gefni</i> were built, — — — — —	620
That <i>Llan Flewyn</i> , <i>Llan Gredival</i> or <i>Penmynydd</i> and <i>Llan Vichell</i> were built, — — — — —	630
That <i>Llan Beulan</i> , <i>Rhôscolin</i> , <i>Coed Ane</i> , <i>Cappel Ceidio</i> and <i>Llech Gynvarwy</i> were built, — — — — —	630
That <i>Penmon-Church</i> , <i>Seiriol-Chappel</i> in the Island, and <i>Llan Veirion</i> were built, — — — — —	630
That <i>Tysilio</i> , the Son of <i>Brochvael Yscythrog</i> , built his Church at <i>Llandysilio</i> , — — — — —	630
That <i>Edwen</i> , Niece or Daughter of King <i>Edwin</i> , built her Church at <i>Llan Edwen</i> , — — — — —	640
That King <i>Cadwalader</i> , our last <i>British</i> , as well Saint as Monarch, caused his Church of <i>Llan Gadwalader</i> to be built, — — —	650

THESE Churches, as well as all the rest throughout *Wales*, have their Wakes or Feast-Days, in Commemoration, either of the Death of the said Patron-Saints, or of some remarkable Accident of their Lives, or of the peculiar Dedication of the sacred Houses built by them to the Use and Service of Religion; which Feasts the People yearly observe and celebrate, commonly on the Lord's Day next before or after the Parochial Saint's Day: And as the Primitive Christians solemniz'd their

Fasti,

Ecclesiastical Affairs.

Fasti, or Anniversary Memorial-Days, called by them, as well as the Places they were celebrated in, *Memoriæ Sanctorum* (or) *Martyrum*; so we in a Religious Imitation of them, do ours, and call them *Gwyliau Myb'r Sant*, corruptly called *Mab-Sant* (*Myvyr* or *Mybyr* being the true *British* of *Memoria*, or indeed the same word varied in Pronunciation by a different Language) for **M*, *U* and *B* have been often used one for another in the pronouncing of *Roman* words in the *British* Tongue, especially when these Labials are in the middle of a word, of which I have produced many Instances in my Comparative Table of Languages; on which account I conceive the Ancients *Memoriæ Sanctorum*, came with us, to be render'd *Myb'r-Sant*, and at last *Mab-Sant*; such Deviations from Original Sounds in a long Course of Time being very frequent; which induces me to lay this down as the best reason I can think of, to account for the Etymology of that very common but obscure Name. † *Dr. Davies* indeed gives another reason of it, *viz. Sanctus in Cujus Paræcia quis Natus est puer*, i. e. that every Native of a Parish, by being reckon'd its Saint's Son, or *Mâb y Sant*, gives Name, when assembled to celebrate it, to this Festival; but I can never be perswaded that such a relative Attribute in Propriety of speaking, could give it that Denomination; for (besides the too remote Congruity of that Cause) it is un-presidented; no Christian Churches in any Nation giving that reason for the Name of their Festivals; but that of *Commemoration* they generally give.

* See Mr. Lhwd's *Comparative Etymology*, M, B, U. Page 22.

† *Dr. Davies* on the word *Mab-Sant*.



S E C T. XII.

The Etymology of the COMOT of Mænau.

THAT the Original of Names, especially of Places, is for the most part very dark and uncertain, and not to be traced but by Guesſes and probabilities, is a Truth by all Men aſſented unto; yet that this Tract or Portion of Land, call'd *Cwmwd Mænau*, or the *Comot* of *Mæne*, took its Name from the *Fretum* or Channel of that Name, on which it borders, one may eaſily believe, will be readily granted, but how that Fret or Channel came to be ſo named, will not be ſo eaſily accounted for.

INDEED, *Tacitus* in his ſhort Notes and Touches on the Affairs of *Britain*, only mentions an Arm of Sea here, but gives us no manner of account, how it was then called, neither doth *Ptolomy*, if his Ports and Rivers be now rightly ſtated, give the leaſt Hint of it: And if *Môr Caingc* be the true *British* of *Ptolomy's Moricambium*, or perhaps *Môr Cam*, as it very well may, the Channel crookning and winding it ſelf here and there in its Paſſage; yet I know not, with a juſt regard to the Congruity of the Names of other bordering Places, by him mention'd, how well to place it here.

IT may therefore be more allowable to refer the then and now Name of this *Fretum* of *Mænau* to a primitive Impoſition, or a Name at the firſt peopling of the Land impoſed upon it; and that ſeems the more probable, becauſe its Composition imports, as Original Names uſually do, the Nature and Propriety of the Place, *viz. Mainau*, *i. e.* a narrow Water; *Main* being here retain'd for Streight and Narrow, and *Eau* or *Au* in *France* for Water, to this day; and that it ſhould be pronounced *Mæne* or *Menai* contractly, is no unuſual thing, conſidering that the *Romans* have corrupted and altered many other Names from their Original Sounds; and it is not unlikely that they might call this Water *Mænæ* or *Menei* in the *Genitive Caſe*, *i. e.* *Aqua Mænæ*, and ſo it continued to be called to this day.

BUT if any ſeem inclin'd to object the improbability of that Account and reaſon of the Name, by ſuggeſting that the *French Eau* or *Au*, ſignifying Water, is rather a Derivative of *Aqua*, as 'tis generally thought to be, than that it ſhould come from an antient *Gauliſh* or *Celtiſh* Sound

Sound of that signification. To that, I say, it may be reasonably reply'd, That although it be granted that the *French* Lisp hath smother'd some Letters, in their vulgar pronouncing of *Latin* words, yet it does not seem very likely that they should retain their most common Letter (*q*) almost in every other word that had it before, nay very often use it where they had it not, and lose it in this, when the pronouncing of it appears to be so soft and easy: And indeed we may as fairly invert the Supposition, and presume the *Latin Aqua* to have been originally derived from *Au*, that being a most antient Appellative of Water in the *Gaulish* or *British* Sounds, whereof we have many Instances in antient Etymologies.

AND that this may not appear to be a bare and groundless Supposition, we may further observe, that that Sound (*Au*) betokening Water, seems not only to have been very antient among the *Gauls* and *Britains*, but also one may observe some Remains of that Sound, either as *Initial* or *Terminative*, to have been convey'd unto us, in many antient Compound Words relating to Water; which is no mean Argument that *Au*, or some Sound very near it, was Significant of Water, even at those very first Times, in this Western Part of *Europe*.

FOR instance; as initial, *Auernus* in *Italy*, *Auignon* in *France*, *Aude* in *Narbon*, *Aube* in *Campania*, *Aa* in *Flanders*, *Aar* in the *Alps*, *Avate* in *Transylvania*, *Aw* in *Scotland*, *Avren* in *Britain*, and *Awyduff* or *Black-Water* in *Ireland*, do all of them carry some Remains of that primitive Sound. Neither is it unlikely that *Aber* (*B* and *U* being promiscuously sounded in antient Words) has some relation to it; and *Avon* a River, though the *Latin Amnis* might afterward take its spring from that sound, may very well be a Diminutive of it: *Awyn* or *Ewyn spuma vel aqua albicans*, i. e. *Aw-wyn*: *Aweddwr*, *aqua limpida*; *Auwys* or *Affwys*, *Abyssus*, do all seem to retain this (*au*) in their Composition, as Significant of Water, or of some essential Property of it, in their first Syllables.

SO also we may take notice of many Compound Words terminating in *au* or *aw*, which make that Element their main and principal *Suppositum*. *Manaw*, the Isle of *Man*: *Llydaw*, *Armorica*: *Gene-au* or *Geneva*, i. e. the Mouth of the Lake: *Llyn Llwydaw*, in *Carnarvon-shire*: *Alaw* a River in *Anglesey*: *Glaw*, Rain; all these being Waters themselves, or having their principal Idea and Character from Water, may well justify their Derivation from that Origin; neither is it unreasonable to suppose that the *Gaulish*, or *Celtish*, or old *British* word *au* or *aw*, signifying Water, might some time have an additional Termination affix'd to it, perhaps to difference and specificate the import of the word, as when it was made to mean particular Brooks or Rivers, it might then be pronounced *Awy*,
as

as we find it in *Ireland*, *Awyduff*, black or deep Water, or more contractly, *Wy*, as in *Wales*, where it terminates the Compound Names of many Rivers; which Conjecture of it, as none can deem it to be unreasonable, so it being granted probable on the Instances I have produced, it not only facilitates the probability of the thing in question, but seems also to account for the Etymology of the Names of many Rivers; *Dowr-dwy*, *Elwy*, *Medwy*, *Lligwy*, *Conwy*, *Gwy*, and many more so terminating, and which otherwise can scarce be accountable for; and indeed the Greek *ποταμός*, a River (*m* and *u* being antiently equivalent) and the River *Tame* in *England* have some Affinity with it.

HOWEVER the Composition of the Name stands, it is most certain that we have evident Tokens that the Compound Name it self, *Main au* or corruptly *Mæne*, hath been antiently us'd and apply'd to such Places, as the word in the sense I have now explain'd it, naturally imports.

FOR confirmation of which we may observe, that the three narrowest Streights about the Isle of *Great-Britain*, have in and about them, some Remains of the Name *Mæne*, either extant in those very Places to this day, or were found there in former Ages, and recorded by Authors of good Credit; and those narrowest Streights of all the *British* Seas (I suppose) will be allow'd to be, viz: the first in *Kent*, over against *Normandy* in *France*; the second in *Pembroke-shire* in *Wales*, and the third at or near the *Mul* of *Galway* in the Kingdom of *Scotland*: These two last being the shortest Cuts from the Isle of *Great-Britain* to the Kingdom of *Ireland*, as the first is to the Coast of *Normandy* in *France*.

NOW for the *FIRST* of these, in *Kent*, just upon the edge of that *Fretum* between us and the *Gallick* Shore, the *Roman* Writers, as the *Itinerary* of *Antonine* shews, do place *Portus Limanis*, *Limene*, as in *Ptolomy*: Shall I *British* it, *Porthladd Mæne*? And near that on the same *Fretum* is old *Romene*, *Rhos-Mæne* perhaps, now *Rumney-Marsh*. 'Tis not to be pass'd by here, that the *Britains* call'd the Port where *Cæsar* landed; which was on this *Fretum*, *Pwyth* or *Porth-Meinlas*; and indeed the Greek *Λιμὴν* may very well be a Composition of those two Monosyllables, (*Lle & Main*) i. e. *Llemain*, *Porth* or *Ferry*.

SECONDLY, On the Shore of that short Cut or Passage over, from *St. David's* in *Pembroke-shire*, to the West of *Ireland*; *St. David's Point* there is call'd *Menevia* and *Meniw* to this day; and 'tis no less observable that the Inhabitants of the opposite *Irish* side of that narrow Sea, are by *Ptolomy* call'd *Menapii*, and their City (now *Wexford*) *Me-*

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napia, with no great alteration of Sound, besides what is commonly incident to the diverse Termination of different Languages, from the *British Mainau* or *Mæne*, i. e. a Streight or narrow Sea; as it is, and was formerly, as *Giraldus Cambrensis* guess'd, much narrower in that place: The two abutting Promontories on each side, being of one Name, I take it to be reasonably to be supposed, that they took that Name from the Fret or Passage on which they border'd. I own that the *Menapii* in *Ireland* are by Authors reckon'd as a Colony of the *Menapii* of *Gallia Belgica*; yet if we consider that a narrow Sea might have given them that Name, as I suppose it did to those in *Ireland*, it the more confirms the Supposition, they living so near the *Belgic* Streights, as that it may be well presum'd they had that Name from them.

THIRDLY, In that short Cut also from the *Mul* of *Galway* to the Kingdom of *Ireland*, call'd by *Ptolomy*, *Novantum Promontorium*, we may find just by, a Bay or *Estuary*, call'd by *Ptolomy*, *Æstuarium Abravani*, which one may easily, and perhaps as truly, deduce from the *British Aber-Vene*, or *Aber-Mene*, as bordering on that narrow *Fretum*; though *Mr. Cambden*, from whose Judgment I would not willingly vary, guesses the Name as well as the Water of that River to come from a Lake call'd *Lough-Rian*, some Miles distant from that *Estuary*.

BUT granting that *Mr. Cambden's Lough-Rian*, may pretend to the Etymology of *Abravanus*, as if call'd *Aber-Rian*, yet he giving no other reason for it, but the Similitude of Names, which surely are not so near and very like in Sound, as to deserve to be fetch'd together from so great a distance; and *Avon*, i. e. *Aber-Avon* comes likelier to it, but that it is too *undistinguishing* a Name; I incline to believe it was not called from that *Lough*; and that, because *Ptolomy* calls it not *Abrianus*, but *Abravanus*, as the best Copies have it, and especially since we find the two other shortest Cuts over our narrow Seas, do retain in them the evident Marks of the Name of *Mæne*, I cannot conclude this third also to have been any other than *Aber-Vene* or *Aber-Mæne*, *V* and *M* in the old *British* being but varying of Cases in one and the same word; and that more particularly, not only because *Abravanus* comes nearest the *British Mæne*, both in Matter of Sound and Signification, which may of its self vindicate the Derivation, but also, which will add somewhat to the probability of the Conjecture, because I find many small *Fretums*, retaining still something of that Name, as the *Fretum* between *Ramsay-Isle*, and another between *Cardigan-Island* and the adjacent Shores, are to this day called *Mæne's*; nay, *Ramsay-Isle* it self, was by Geographers called *Λίμνος* and *Limenia* probably on that account; and

I am told there is another *Fretum* in the County of *Buchanan* in *Scotland* called by the Name of *Mæne*; and lastly, on that Streight between *Hant-shire* and the Isle of *Wight*, there is a small Town on the edge of that narrow Sea called * *Limmington* or *Tref Le-Main*; and the antient Inhabitants there were called *Mean-Vari*, not improbably from *Main-Vôr*, a narrow Sea, and there are three Hundreds near adjoining, which are yet called *Mean's-Borough*, *East-Mean* and *West-Mean*, bearing some Tokens of that *British* Name.

FROM these Observations I am now induced to conclude this Compound Word to have been antiently the common Appellative of such Narrownesses and Streightnings of Seas, as afford the shortest Passages from one Land to another: And therefore, that as this narrow *Fretum*, or Arm of Sea, which severs the Isle of *Anglesey* from the other Continent, being but a short Cut over, was on that account by our first Namers of Places, called *Main-au*, or more contractedly *Mæne*, as likely the other mention'd Places were; so also that Tract of Land bordering on that *Fretum*, or on the Out-let of it, came, as was very usual, to be denominated from it, and called *Cwmwd Mæne*; which I take to be sufficient to offer for the Etymology of the Name of that Division in this Isle of *Anglesey*.

* This was called *Limine* by the Saxons. See *Dr. Hicks's, Diff. Epist.* p. 215.



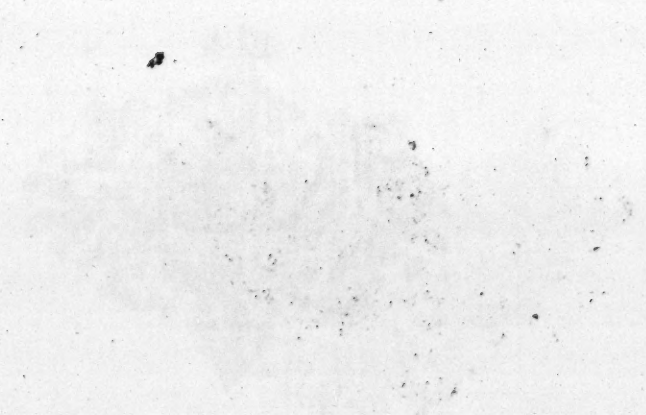
The End of the First Essay.

SECOND E S S A Y

DIFFICULTIES

ACCOUNTS

ON THE PART OF THE
FACULTY OF THE
UNIVERSITY OF
CALIFORNIA



✓

THE
Second ESSAY:
Clearing Some
DIFFICULTIES
In the Preceding
ACCOUNTS;

Enlarging
On some PASSAGES thereof, and
answering some OBJECTIONS
which have been made thereunto.



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TO THE

READER.

I*T is requisite to advertise the READER, That tho' this ESSAY, being a Defence of some Passages in the preceding one, takes in the same Heads of Argument in the Main, as the other had done; yet does it not, actum agere, as a meer Repetition, but in order to bring them to bear a new Force, and to set them off in a better Light; for since Testimonies in that Remoteness of Time, cannot be many, and the Evidence arising therefrom to all Persons perhaps not so prevalent and to the purpose in one View as in another, it is reasonable towards making the best of them, to examine and turn them on every Side, and in every Light; and therefore the READER will soon perceive that every Testimony and every Argument handled in the former ESSAY, when reassumed in this, are improved in every Part, and better advantaged to evince the Conclusion they are produced for, which the Author hopes will sufficiently Apologize for his bringing the same Arguments twice on the Stage, which is no more than in common Cases to call the same Witnesses to be re-examin'd, in order to obtain from them a greater Evidence of Truth and Reality of Fact in the Matter sought for, than could perhaps otherwise be done; and that is every where justifiable, and so I presume in this Case before us: And besides, sometimes from one single Affirmative Testimony, if it consists of a Proposition, there may arise Matters for several Proofs, of different Sorts and Tendencies, and therefore when such occur, that Testimony may as often as Occasion requires, be justly called for and repeated, and the doing of it be reckon'd very reasonable and warrantable.*

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THE
Second ESSAY:
Clearing Some
DIFFICULTIES
In the Preceding
ACCOUNTS.



THE Way and Method I undertook in the foregoing Accounts (unto which this Second Part by way of Supplement relates) to represent, what I conceiv'd not altogether unworthy of Observation in the Antiquities of the *British* Nation in general, and of the Isle of *Anglesey* in particular, concerning the first Planting and Inhabiting of them, is (I must confess) for the most part meerly Conjectural, having in those remote Distances of Time, only a few Testimonies of sacred Scriptures, as sure and undoubted Principles, and the Assurances of Natural and Moral Evidence, where those Authorities fail us, to build upon the best of our Guesses and Probabilities in these Matters: Which indeed in those Obscurities of Time, whatever we may pretend to little Historical Hints and Uncertainties, are all we have and can rely upon, before the Light of History began to dawn and illustrate the World; and as it cannot be presumed that this Light made any Progress in the Discovery of Human Affairs, and recording of them to the Use of Posterity, till some Time after the settling and civilizing of Nations, and that too in the most polite Countries, where the Use of Letters began to prevail; so in this Corner of the
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World, far enough from these early Advantages, we must content our selves to grope in the dark, till some Rays of that Historical Light begin to appear and direct our Enquiries after what we may warrantably rely upon as Truth and Certainty.

ON this bottom of things, I must confess also, as I have little of Certainty, so as little of Reason to take with the commonly receiv'd Traditions of *Samothres*, *Albion* and *Brutus*; conceiving those Relations to be at best but insignificant Doubts, and apprehending it always a much greater and more unexceptionable Honour for this People and Nation, at first spread over *Great-Britain* and *Ireland*, and the Isles adjoining, to have been *Aboriginal*, that is, the first Possessours of the Land (as indeed the best Lights of History do give sufficient grounds to acknowledge us to be) and in which we may more warrantably acquiesce, than that we should trouble our selves with contending for our Descent and Origination from the Ruins of any *disgraced* or *beaten* People, especially from *Troy*, the most unlikely Part of the World; whose People the fabulous *Greeks* extreamly greatned, to aggrandize their own Conquests and Valour; and from whom their Poetical Wits took the first Subjects of their Dramatical Inventions; and likely others, that of ours. Yet that one *Brutus*, of *Trojan* Extraction, did some Ages after its first Planting, with a Party of *Greeks* arrive in *Britain*, and by some means obtain the Sovereignty, and give it that Name, which it ever after enjoy'd, is but what is on many accounts very probable; and so far I think the Story may be allow'd to have some Truth in it, not consider'd as a Planting and Peopling of the Land, but as some great Revolution that happen'd long after.

BUT for all that, if it appears and consequently will be allow'd, that the *British* People were the first known Possessours of the *British* Isles, and indeed the best and clearest Accounts we have make that Possession *Original*; which is the highest Reputation in respect of Antiquity, and the strongest Title in point of Right, that any Nation can pretend to, it will then be highly reasonable, and but a just Procedure in us to fix there: And having in it so establish'd and well-attested a Foundation of our Origin, acknowledged by many, deny'd by few, it will be some Injustice in us to recede from it, in favour of any other more groundless Surmises and Traditions, and a sort of Ingratitude to Providence to seem fond of a more Novel Extraction, which when granted to be true, would but lessen our Esteem in point of Antiquity, and weaken even the best and surest of Titles [*et Deus terram dedit filiis hominum*] GOD himself, as it were, enfeoffing and giving Livery and Seisin to all Original Planters, *Psal. cxv. 16.*

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BUT to proceed:

AS for a Vindication and Defence of a *Conjectural* Method within the Verge of History, we may have this to say in general, that although historical Certainties and well-attested Evidences, be what we may most safely rely upon, and warrantably acquiesce in, in the Accounts of Time and Human Transactions; yet when we are gone beyond those Periods, and have launch'd into the deep Obscurities of Time, we must and ought carefully to attend to, and examine every the least glimmering of Information, which we can lay hold on, either in the Nature of Things, or in allow'd Authentick Traditions relating to them; and from them, and by comparing and adjusting one thing with another, adapting Causes to Effects, and Effects to Causes, as justly and as agreeably as is possible, it ought to be allow'd us to form such Conclusions as will amount, at least to some Probability and Appearance of Truth; which is all that can be reasonably expected in such Cases.

IN order to this, it will not be amiss for the better conceiving of the Matter in hand, in the first place, to take notice of two Things very necessary to form and establish a *Conjectural* Discourse, or a Rational Way of Enquiry: *First*, Principles or Grounds of Evidence well chosen, clear'd, and ascertain'd; *Secondly*, Inferences and Deductions naturally and justly drawn and concluded from them. Now these Principles are in themselves nothing else, than either Causes or Effects of Things, well fixed and asserted; or Testimonies, Divine and Human, well grounded and confirm'd: And what Subjects or Matter so ever fall more or less under the Discovery of these Lights and Evidences, whether those Subjects be purely *Natural* as *Physiology* in general, or mixed, *viz.* partly *Natural* and partly *Moral*, under which is History and Chronology, they may in a tolerable Measure (more certain Informations being wanting) be more or less accounted for, in a probable Hypothetical Way.

FOR, as for Natural Theories and *Physiology* in general, the Explication of them is granted by all to be *Conjectural*; and grant it we must, for no other Knowledge can be attain'd unto, of the Frame and Composition of Nature, of the Motion, Texture and Constitution of her Parts, and other Particulars of *Physiological Science*, but what is derived from, and meerly depending on, the Light and Evidence of these Principles.

AND this being in general premised, just the same Plea we have in particular, for our accounting for the Affairs and Transactions of many of the first Ages of the *post-diluvian* World: They are now, with those mention'd Difficulties in the *Frame of Nature*, equally obscure and intricate to us; and what we would attempt to unfold and distinguish in the one and the other, must be equally in the same Way and Procedure; that is, by fixing and grounding our Observations upon such Lights and Certainties, as will by any means occur to us: And by making genuine and pertinent Applications of those Certainties, proceeding therein justly and regularly from certain Causes to the most probable Effects, and from certain Effects to the most probable Causes, according as the Lights and Evidences of them in those involved Antiquities, are to be met with, and discover'd by us.

NOW, if this Way of Procedure be allow'd in the History of Nature, upon meer Pretence of its involvedness and otherwise unsurmountable Darkeness and Intricacy, I would very gladly be inform'd the reason why the same Method should not be as justly pursued, upon the same supposal of *Obscurity*, in the History of Human Transactions; seeing we may meet *there* with as good, if not perhaps much better grounds to build on, our reasonable Guesses: And I doubt not, but the Reason of it will appear very manifest and convincing, if we but rightly consider the Condition of these two *Subjects* we are to make our Guesses in, that is, *Nature* and *Human Actions*. Many of the Ends and Designments of Nature (we are well aware) are utterly unknown to us, and many more of her Motions and particular Ways of acting, plainly surmount and baffle the most solicitous of our Enquiries about them; and yet it is well known, that we are allow'd to be as busy as we will with her, in our guessings at Things, provided we can abstain from the disobliging Fault, of imposing and dogmatizing.

AND therefore at the same Time, shall it be thought strange and unhistorical, that when we wind up the successive Affairs of a Nation, till the Clew of Records be quite drawn out, and we are left to grope and wander in the dark Recesses of Time? Shall it, I say, be thought strange, that in such Cases we pick up here and there, such scatter'd Marks and Remnants of Truth, as we meet with, and improve them into a few probable Conclusions of Human Actions; especially when those very Actions we account for in that way, are in themselves so very agreeable to our Enquiries, the Ends and Motions of them are so intelligible and familiar to us, that upon a supposed acted Principle of Reason, we may well conclude the Specifications of many of them (so consider'd)

consider'd) to have been no other than what we our selves would have acted under the like Circumstances. And therefore we being on this account better Judges of the probability of *Human* than of *Natural* Actions, ought not in reason to be deny'd the Liberty of making a few modest Guesses, when it comes in our way, in the Obscurities of the one, when Men are allow'd, nay oft admir'd for their wild and extravagant Conjectures in the Intricacies of the other.

NOW what is said in this particular, is not to justify any extravagant Rambles and groundless Conjectures in the Affairs of Antiquity; but to vindicate the allowableness of a Conjectural Method in the Accounts of Time, and in the Antiquities of Nations, provided no other Means of Discovery are left unto us, and that the Matter be not very important, by fixing here and there, in those greatest Obscurities, on some solid grounds, and irrefragable Certainties to build upon what we make our Conclusions: And more particularly, by our fit and apposite bringing forth the Lights and Evidences of one Nation and People to illustrate and assist the Obscurities of the other; which, where and when it is duly perform'd in proper Circumstances, will (I presume) fall under the Condemnation of none, but such as will themselves thereby incur the more just Censure of unequal Judges.

TO give some instance of this, in our *British* Nation in particular, without this Method, we can ascend no higher than the *Roman* Conquest; and indeed a long time after that, what have we of the *British* Affairs but Inferences and Conjectures, on which we build the chiefest Accounts of our National Transactions, at these remote Times? And although it must be granted that by this Procedure we cannot nicely determine any Matters of Fact, in the Planting, Improving and Establishing of this or any other Nation or People, yet some of the more general Actions of those Affairs, as they depend on obvious and familiar Causes, may be, in some Measure, and with some Restriction, explicated and accounted for; for even in those remote Perplexities and deepest Obscurities of Time, there are some glimmerings of Light, to be taken notice, and to be made use of, to inform and direct a regular Enquiry; and these are some of them.

FIRST, We have *Scripture Light*; the Divine Testimony assures us, that our first Stock of People travel'd hither from the Coast of *Armenia* and *Babylon*, and that they were of the Race of *Japheth*, who planted the Western Isles, and consequently the Isles of *Britain* and *Ireland*.

SECONDLY,

SECONDLY, We have *Moral Light*, that is, we are morally assured, that Common Reason and Natural Prudence conducted the Progression of these People, from the Place of their first spreading, thro' the fairest, the easiest, and least encumber'd Ways, where mighty Rivers, dreadful Mountains, and other unpassable Bars and Obstacles gave least Impediment to their Motion and Progress.

THIRDLY, We have *Geographical Light* that plainly shews us, that this fair, easy unobstacl'd Way or Passage from the Plains of *Babel* to the *British Isles*, was through the vast and winding Plains of *Asia*, to that Corner of it, now called *Anatolia*; and thence such People as cross'd the *Ægean Sea*, and enter'd *Italy*, their way of dilating themselves, and enlarging their Colonies was through the length of *Italy*, *Lombardy*, over the *Helvetick Alps*, to the Plains of *Gallia*; and there being hemm'd in, on the one side by the *Pyrenæan Hills* and the Ocean, and on the other side by the *River Rhine*; they moved directly to the *Gallick Streights*, and over to the *British Isles*: Such a Progression of the first *post-diluvian Planters*, through the easiest and fairest Tracts of Land, where they met with least Rubs and Impediments in their Motion, is as natural to conceive, and as reasonable to conclude, as that a *Torrent* or *Flux of Water* will take its course through the easiest and least obstructed Ways or Passages.

FOURTHLY, We have *Arithmetical Light*, that is, a just Consideration of the *Longævity* of the first Planters, and of the length and difficulty of the Way, together with a Calculation of the encrease of Mankind by doubling certain Periods, according to the ingenious Sir *William Petty's Rule*, may afford us a pretty near Guess, by what Time after the Universal *Deluge*, the Isle of *Great-Britain* to the extreamest Corners of it, might come to be thoroughly planted and inhabited.

FIFTHLY, The *Names* of certain Places give us Light, not only to guess what Language was spoke by these first People, but also what way they came and made their motion hither. *Tyr hên* and *T Penwyn*, i. e. *Appenine* in *Italy*: *Uxelodunum*, *Alexia*, i. e. *Uchel Ddinas* and *Arlech* in *France* (the *Romans* often writing *x* for *χ* *Chi*) and many more ancient Names I could mention, are good and pregnant Testimonies of that Particular.

I shall multiply no more Instances of this kind; it is sufficient to observe, that in the greatest Obscurities and unrecorded Passages of Time, there are some glimmerings of Information here and there to be laid hold on, and not to be altogether neglected; which Lights being well compared and adjusted together, may be made use of, even in the highest Origin of Nations, to represent and set forth, though not any particular Turns of Action, which indeed are only transmitted by Records and Tradition, yet for all that, there may be found this way, so much of the kind and quality of those Actions, as may serve to distinguish themselves and the Times they were acted in, and thereby afford such a Satisfaction as can in that case be expected, to a reasonable Enquiry.

ON these grounds therefore I have in the few Accounts I have given of the Antiquities of this small Island, been induced to proceed, in the most plain, easy and natural Way, *viz.* First, By presuming our *British* Nation to have been the first Planters and Possessors of our Land; Secondly, By deriving their Descent and by tracing their Footsteps, as early and also as directly as was possible, from *Armenia* and *Babel* unto this Place; and, Thirdly, By culling out and fixing on such undeniable Certainties, and recorded Matters of Fact, and Circumstances of Human Actions, done and practised at that Time, when Mankind was but as one Nation, before it was dwindled and separated into Varieties of People; and that being done, by drawing from those Evidences and recorded Matters of Fact, what Conclusions and Consequences would most fairly be deduced from them, and what would, as I conceiv'd also, most agreeably and intelligibly account for and explain the Grounds and Reasons of those Rites, Customs, and other Antiquities of our *British* Nation in general, as well as what particularly relates to this Isle of *Anglesey*; which is what I attempted in the preceding ESSAY, and what in Answer to some Objections, and for the more clearing of some Difficulties, I shall here in this a little further enlarge on, and prosecute the same Subject.

AND therefore since some Objections were made to the Stress and Validity of some chief Passages in the foregoing Accounts, and though the Opinions and Conjectures I presumed to offer, must perhaps yield to the Weight of those Objections, yet they seem'd to me so well grounded, that I cannot quit my hold of them, before I give them the Defence they deserve, and shew the Reasons which induced me to espouse and establish them, leaving their Decision to the Judgments of such as will take the Pains to peruse and consider them. The Objections are these:

Objection

Objection I.

FIRST, It has been objected that the Notion I have offer'd, of our *Cromleche*, *Karnedde*, *Meini Gwyr*, &c. is too much strain'd, and too remote and foreign to the Circumstances of this Nation: Namely, what had the *Hebrew* Tongue to do, to give Names to our *Cromlech* and *Karnedd*, seeing our own Language may sufficiently account for their Etymology? Or what had *Noah's* Statutes, and the *Patriarchal* Practice, to influence and direct our religious Rites and Establishments in so remote a Corner of the World, so widely distant from the Place and Possibility of such Instructions? Seeing our antient Rites and Customs here were grossly Heathenish and Superstitious, and therefore rather to be reckon'd here, as in other Countries, the Fruits and Productions of Mankind's depraved and perverted Morals, than that so foul a Copy should be presumed to have been taken from so fair an Original.

Object. 2.

SECONDLY, It has been objected, that the Proofs I have offer'd for the *Druids* chief Residence in the Isle of *Mona*, are no more conclusive to that particular Island, than to any other part of the Nation; since there are in many other Places of *England*, *Scotland*, and *Wales*, more remarkable, vast, and stupendous Monuments (presumed of *Druidism*) than any other can be shew'd in the Isle of *Anglesey*: And that it is much more reasonable to suppose, since the antient *Britains* were divided and canton'd into many Governments; and since *Cæsar* mentions that supream Place only in *Gallia*, that then every Province or petty Government in *Britain* had their own Set of those religious Priests residing and acting among them; and if they ow'd Subjection to any supream Head, it must be to that one of *Gallia*, where we are sure by *Cæsar's* Authority there was a *Head-Druid*, than that in all the little Governments of *Britain*, the whole Order of these Men should compose one *Hierarchy*, and for the most part live and reside together in one particular Place or Territory; no antient Author ever mentioning such a Residence.

Object.

Object. 3.

THIRDLY, It has been objected, that these antient *Druids* cannot with good warrant, and justly be entitled to so considerable a share of Knowledge and Learning, as is usually attributed unto them, seeing the Nation in general, at that Time (as is said) laboured under the greatest Barbarism, and the grossest Ignorance that can be imagin'd, which cannot well be presum'd they would have done, under the superintendence of Men of such general Virtue, Skill and Knowledge, as the *British Druids* are reported to have been Masters of.

THESE are the main Difficulties I am concern'd to clear and answer for; which I shall endeavour to do in the order they are set down, by propounding here and there, in this *ESSAY*, a few preliminary Propositions or allow'd *Postulata*, under the Light and Evidence whereof, the Conjectures I have concluded and offer'd, will be the more intelligible, and more firmly settled and establish'd.

AS to the first Objection, the main Stress of it levels at the Accounts which were given of the Original Erection, Names and Uses of our *Cromleche*, *Karnedde*, and *Meini Gwyr*, viz. that they were all of them Appurtenances and some retain'd Relicks of the first and most antient Religion, profess'd and practis'd of old by the *ante-diluvian Patriarchs*, and handed down by *Noah and his Sons*; and by them propagated among the new Race of Mankind, in the re-peopling the *post-diluvian World*; many of which Original Rites and Customs being (as I asserted) in all likelihood convey'd by the first Planters, or by such as came next after them, and in process of Time came to be improved and cultivated into a National Scheme, of what was afterward called *Druidical Religion* and Worship. This is the Sum of what is asserted in that particular, and the grounds of that Assertion, I shall endeavour to lay open by the Light and Evidence of these Propositions following.

Proposition I.

'TIS generally allow'd, that the most antient Primitive Religion, both before, and for some Time after the Universal *Deluge*, consisted mostly of the instituted Rites and Performances of Oblations and Sacrifices; and that these also do necessarily suppose Consecrations and Altars, that is, Places and Things dedicated and set apart for the Worship and Service of GOD; [of this the *Mosaical History* is undeniable Warrant, giving us account of *Cain* and *Abel's* Oblations before the Flood; and immediately after it, of *Noah's* building an Altar, and offering of Sacrifice unto the Lord, *Gen. viii. 20.*]

Prop. 2.

'TIS also allow'd, that the first Language wherein the Patriarchs Primitive Religion was express'd and worded, and the Rites and Customs, the Parts and Appurtenances of it, denominated and distinguish'd, at least in the main Parts and Substance of it, was what has been after called the *Hebrew Tongue*; and that also the Names imposed by that Language, were generally such as betoken'd the Nature, or some eminent Properties of the Things named, or were compounded of such as did so; [the first part of this Proposition is pregnantly attested by almost all the *ante-diluvian* Names recorded in Scripture, particularly those of the *Patriarchs*; which Names (for Instance-sake) in Confort together, do give a concise and wonderful Scheme and Prophecy, in that Language, of the Restitution of deprav'd Mankind, by a promised *Messias*, as appears by this Explanation of the *Patriarchal* Names, in this Parallel,

ADAM,

ADAM,	— — — —	Man,
SETH,	— — — —	set or placed
ENOSH,	— — — —	in Misery,
KAINAN,	— — — —	lamentable,
MAHALEEL,	— — — —	blessed G O D,
JARED,	— — — —	shall come down,
HENOCH,	— — — —	teaching,
METHUSCHELA,	— — — —	{ that his Death
		{ will send,
LAMECH,	— — — —	{ to humbled
		{ smitten Man,
NOAH,	— — — —	Consolation.

which amounts to this, that when these Names are written at length, the *Hebrew* purport of them is this, *viz.* that Man set or placed in Misery very lamentable, G O D blessed for evermore, will in his due Time come down, teaching the World, that his Death will bring to miserable Man, Rest, Refreshment, and *Consolation*, Gen. v. 29.] The *Hebrew* Lexicons abundantly prove this Signification of these Names, deriving *Kainan* from *Kun* or *Konen*, i. e. *Lamenting*; which it may well admit of, and is more pertinent and agreeable with the current Sense of this Prophecy, than from *Kanna*, to *Purchase* or *Possess*, which our Expositors generally ascribe it unto. And the latter part of this *Proposition* is evident from the exact Significancy of many *ante-diluvian* Words, particularly from *Adam's* calling his Wife, *Ischa*, because taken out of him who was *Isch* in that Tongue, *viz.* Man. And his first-born *Kain*, from the word *Kanna*, importing to *Receive* or *Possess*, saying, *Kanneti isch æth Jehovab*, I have gotten a Man [from] the Lord, Gen. iv. 1.

Prop. 3.

T H A T there was a Scheme of this Patriarchal Theology preserv'd by *Noah*, and by him preach'd and propagated to Posterity; as certain general Rules and Precepts, called by the *Jews*, the * *Statutes of the Sons of Noah*, because deliver'd by him, and prescribed and inculcated by them to succeeding Posterity; among which Precepts, 'tis certain that Sacrifice was a principal one, and therefore must be supposed to comprehend particular Rules and † Ordinances under it, directing the various Rites and Ceremonies of that sacred Action. [This has been attested by an antient *Jewish Tradition*, and has been acknowledg'd by many in all Christian Ages: And the latter part of this *Proposition* is no other than a just and natural Consequence of the former.]

Prop. 4.

T H A T at the Dispersion of People at *Babel*, and the Confusion of that primitive Tongue, the Minds of those dispersed People under that heavy Supernatural *Stupor*, then by Divine Vengeance inflicted on them for their impious Attempt, retain'd and preserv'd nevertheless in that miserable *Oblivion*, some || faint Shadows of such words, and some obscure Relicks of such Objects, as had made before, the strongest, the deepest, and most durable Impressions on their Thoughts and Imaginations: And such must be chiefly and most principally of those *Names* and *Things*, which either related to the visible Acts and Performances of Religion, or to the more necessary and important Concerns of Life: [The first part is confirm'd by evident Proofs from the Event of Things, it being plainly to be observ'd, that as the most visible and publick Acts of Religion, namely, Sacrifice, have been retain'd, remember'd and practis'd by almost all Nations; so the most important effecting Words of that *Primitive Tongue*, have likewise crept with some little Variations, into most of the Mother-Tongues;

* *Mitzoth*, *bene Noah*. See Remarks, *Prop. 3.*

† See Gen. xxvi. 5. where Abraham is said to have obey'd Precepts and Commandments, and to have kept Statutes and Laws, before GOD instituted the Mosaick Law.

|| See Remarks, *Prop. 3.*

and the latter part of this *Proposition* is evinc'd from a just View and Consideration of the Affections of Human Nature, where we plainly see, the Impressions of Religion so strong and unconquerable, that few or no Means or Accidents that occur, are of sufficient Force to deface and obliterate them.]

Prop. 5.

THAT the *Hebrew* Tongue (though in it self of a narrow Extent, yet in the Scheme and Structure of it) abounds in a diversity of Words of one and the same Signification, more or less, as the Thing or Action express'd, is of greater or lesser Concern and importance to Human Affairs; and those *Synonyma* equally expressing the Thing signified, the Evidence produced from one word, proves and concludes the same Thing of another word, which carries the same purport, and is of the same extent and signification. [The former is evidenc'd by the Grammarians of that Language, and the latter is the natural Result of the Conformity and Agreement which is between the fixed and determin'd meaning of all Words or Signs, and their just and proper Ideas, or Things meant and signify'd.] These are the grounds I lay down and insist upon, and the Applications I shall make in the clearing of these Objections, will be chiefly supported by the Strength and Evidence of them.

CROMLECHE.

OF these *Cromleche*; First, Their Make and Structure; and, Secondly, Their Name, will be made use of, to account for their original Use and Institution; the settling and determining the Accounts of our desolate Monuments and visible Remains of Antiquity, being of singular Use to establish an allow'd *Archæology* of our Country.

FIRST, The Make and Structure of these *Monuments* (they being generally large, rude flattish Stones, raised on other pitch'd and upright ones, of equal irregularity and coarseness) seems to indicate, that they were originally erected for Altars. Now it being plain that Altars [by *Proposition 1.*] were an Appurtenance of the Religion of the *Patriarchal* Age; and indeed the Accounts we have in the sacred Texts of those first Altars, will shew that the Construction and other Circumstances

Circumstances of them, come very near to the Make and Figure of our *Cromleche*.

FOR it is there said, that as soon as *Noah* and his Family were come out of the Ark, they builded an Altar unto the Lord. Now to build [בִּנְיָה] [*Ædificare* in the Original] the constant Notion of it imports the Erection or raising of Stones one upon another: And this Notion of the Word is somewhat exegetically amplify'd in another Place, viz. *Haggai* ii. 15. where such a *Construction* is express'd, אֶבֶן עַל אֶבֶן* viz. Stone laid on a Stone: And also the *Chaldee* word for an Altar, viz. *Madbecha*, from *Debach*, i. e. *Strues Lapidum*, as the word imports, that is, a parcel of Stones orderly erected, much confirms it. Such (it seems) were their Altars then, and such are our *Cromleche* at this day; and as our *Cromleche* are made up of very rude and natural flivers of Stone, so we may well suppose, the Circumstances of many of those first Altars after the Flood, could afford them to be no other; particularly *Noah's*, who at his first coming out of the Ark, could have but such natural, coarse, unhew'd Stones, as the Mountain afforded, to erect his Altar. And further it is presumptive also, that they then had a strict Precept for such an Erection, if that [*Exod.* xx. 25.] thou shalt not build an Altar of hewn Stones, be (as a great part of the Chapter is) a Repetition of the old Original Law, which the Patriarchs before then, in all likelihood strictly observ'd, and other Nations, probably after their Example, as strictly follow'd; by which it will appear not improbable, that our *Cromleche* are but the remaining Effects of that antient Law and Custom, of *not striking a Tool* upon the Stones of their Altars; but to build them up of the rudest lumps and flivers of Stones they could meet with; which Law (to trace it by those Effects) we may well conclude to have prevail'd likewise in these Countries, and that these mention'd *Monuments* of ours, are some of the Remains of that antient Institution and Custom.

SECONDLY, The Name also, viz. *Cromlech*, may seem to be no other than a corrupt pronouncing of an Original *Hebrew* Name, viz. כֶּמֶר לֹוֹחַ *Chemar-luach*, a burning or sacrificing Stone or Table; or perhaps more likely, as I before intimated, from חֶרֶם לֹוֹחַ *Chærum-luch* or *Luach*, i. e. a consecrated or devoted Stone or Altar, as we find the

* Even al Even, that is, Br. Maen ar Vaen, to which our Saviour seems to refer, Mat. xxiv. 2.

word * *Cærem* apply'd to several *devoted* Things; both which Names so compounded, that is, as well *Chæræm* as *Chamar-luach*, corruptly *Cromlech*, do very well agree with the Make and Quality of these *Altars*. And though the word by which those *Altars* are usually express'd in Scripture, be *Misbah*, from *Sabah*, to slay or sacrifice; yet by *Proposition 5.* it is no Argument that other Names of it, were not in Use in those antient Times, especially such as these I here instance; which Names so closely corresponding with the Nature and Quality of those *Altars*, both in Form and Signification, might very well by *Proposition 4.* be retain'd and convey'd with the Uses of them, by our first Ancestors unto these Countries.

IT may be further observ'd, that our Language yet retains some other words that have great resemblance in their Signification, as well as in their Sound, with original words relating to Sacrifice, particularly with *גלולת* *Gnoloth*, i. e. *Burnt-Offerings*; out of which word it is not improbable our *Golwyth*, a slice of broiled Flesh, as that of the Heathen Sacrifices was; *Golychy* to pray, and *Golychwyd* a place of Prayer, the *Latin Colo* to worship; and probably also *Coelio* and *Coel-coeth* may by *Proposition 4.* be originally derived: And indeed if it be granted that these or some of them, be truly deduced from *Gnoloth*, I can see no reason but that *Cromlech* may be as truly deduced from *Camar* or *Cærem-luach*, as is here supposed: In short, *Altars* we are sure we had, and if these *Cromleche* be not the Remains of them, it will be very difficult, I think, to shew any other.

NEITHER are certain Places called *Cremllyn*, perhaps corruptly from *Cremlwyn* (there being no standing Water in those Places by which they might be *Cremllyn*) to be altogether despised, and not to be taken as some collateral Evidences for this Signification of the Names of these *Monuments*: For if our Ancestors on the foremention'd account called their devoted or sacrificing Stones and *Altars*, *Cromlech*, they might very well call their sacrificing Groves, whereof we are assured they had a great many, by the Name of *Cremlwyn*: The word *Crem*, a Relick either of *Chæræm* or *Chamar*, as I presume, having by a new Propriety of Acceptation, as many transplanted words usually do, assumed unto it the Idea and Notion of Sacrifice; it is therefore on this account somewhat probable that *Crymmy*, i. e. bowing and bend-

ing down the Body, a Posture of Worship, might be originally derived, and metaphorically used from these *Cromleche*, because People generally bow'd and worship'd at them; as words expressing some Actions, are not seldom form'd and qualify'd from the Names and Characters of their Objects and local Circumstances, of which there are not a few Instances: And if this be so, then the Pretence that is made of deriving the word *Cromlech* from the *British* *Crom* or *Crwm*, a bending crooked Posture, will be of little Use, except in this case only, when it is metaphorically taken from the Name of such Places, and apply'd to Peoples bowing and worshipping at them: And 'tis observable, that the Stone-Monument, mention'd, *Levit. xxvi. 1.* by the Name of אֶבֶן מִשְׁחֵי * which the vulgar Translation calls *Lapidem insignem*, is by the *Chaldee* Paraphrast called *Lapis incurvationis*, the Stone of bowing or worshipping, they reading it probably אֶבֶן מִשְׁחֵי from שֹׁחַ *Incurvare*, which may serve to shew, that as Adoration was by the Ancients express'd by the word *Incurvation*, or bowing, so they wanted not their *Cromleche*, Stones or Altars denominated from the Quality of that sacred Action.

IT is true, that many Persons, and those not meanly conversant in Antiquities, take *Cromlech* to be derived from *Crom* or *Crwm*, as betokening properly a crooked bended Posture of these Erections: And since that is the only Etymology I ever heard pretended unto, on a meer *British* account, I shall here take leave a little to insist on the scanning of the Congruity and Coherence, which the Propriety of the Terms, *Crom* and *Llech* (allowing them to have no relation at all to *Chærem* or *Chamar*, but to depend on a pure *British* Etymon) have and bear in just Signification, to the Condition and Quality of the Thing express'd; now, I say, it is usually thought that *Cromlech* does genuinely and fully express the Figure and Posture of the Stone, or Monument, which is so called, which indeed may be easily shew'd, it is far from doing.

FOR, if we but consider the Propriety and common Acceptation of the Terms, we will find that the Notion and Idea of the word *Crom* or *Crwm*, as it is commonly taken, meant and noted in our *British* Lexicons, has no agreement at all, with the Shape and Figure of any of those Stones, as I could observe; for *Crom* or *Crwm* always denotes a Thing bended, *curvè*, and crook'ned in *its own* external Superficies,

* Even Maschcith.

and is never express'd but of one individual Subject. And as in Lines, the *Curve* is ever quite contrary to a Right one, so in this case in Surfaces, which are but a Complication of many Lines, the *Curve* in the Constitution of it, is opposite to the Plane: And the very same Notion, in Substance, we may observe the Vulgar to have of the word *Crom* or *Crwm* totally answering *Curve* in the compleat Idea of it; as is evident not only in the Term it self, for crooked two or more Things, is a Contradiction, especially if the Things be Planes, as these are, and destroys the Notion of it; but also it is evident in what visible Concrets and Compounds we have of that word, as *Gwar-Grwm*, *Cryman*, *Crimmog*, &c. in every of which we may find it to be a *Curve* and bended Posture, of one individual Substance.

NOW *Crom* being such in the common Acceptation of it, how can it be apply'd to both the erect and incumbent flat Stones of these Monuments, which are never crooked in themselves, but always of irregular plane Surfaces? And to say that they, one with another, lie in an oblique and bended Posture, mends not the matter; for, as was before observ'd, every crooked Thing must be so in it self, and in its own Surface; for the Inclinations, oblique Positions, and incident Contacts of distinct Surfaces, are not properly a bending, but a joining and terminating in Angles: And this Notion all People have of it; no one saying, a crooked Table, a crooked Chest, &c. So that by what has been said, it is, I suppose, somewhat manifest, that *Cromlech* cannot in any Propriety of speaking be deduc'd from *Crwm*, as betokening any *Curve* or bended Posture, which the word *Llech* rejects as destructive of its Notion and incompatible with it. And therefore the adjunct *Crom* must have some other Signification to give an intelligible Idea of the Thing meant by the Composition, which by the present *Welsh* we are not able to account for; unless it be taken metaphorically, as was before observ'd, from *Crymmy*, i. e. bowing and worshipping at such Places; and if that be the reason of the Name, then the matter falls even with my Argument, and the Conclusion comes to the same Issue, viz. that both our *Cromlech* here, and that famous Stone-Idol, *Cromcruach*, in *Ireland*, described by * Mr. *Flaharty*, are derived from the word *Crymmy*, to bow and worship; and this *Crymmy* may be as fairly deduced from *Chærem* or *Chamar*, as from any other Etymon by *Proposition* 1. and 4. which is all I shall urge in this matter.

* *Ogygia*, Page 196.

KARNEDDE.

THESE are vast *Cumuli*, or Heaps of Stones, in many Places extant in these as well as in other parts of *England*, *Scotland*, and *Ireland*, and perhaps in many other Countries of *Europe*: I have conjectured them to be some Remains of most antient *Patriarchal Practice*, retain'd and put in use by our Idolatrous Ancestors, as a particular Mode of Worship, exercised and chiefly celebrated at some great Solemnities, principally of *Covenants* and *Fæderal Sanctions*, both publick and private, and sometimes of ordinary Oblations and Sacrifice; to which Opinion there are two Things that give a favourable Inducement;

FIRST, The Congruity of Name, and the easy and natural Resolution of it, into the Language of those *Patriarchs*, that is, the *Hebrew* Tongue, in which those primitive Rites and Customs were at first instituted, * קרן נדב *Keren-Nedh*, i. e. a coped Heap, being a *Hebrew* Compound, expressing the Shape and Figure of these *Karnedde*, will seem by *Prop. 2.* to have been imposed by none but such People as vernacularly used that Language; and we cannot pretend to entitle the *Vernacular* use of it to our own or any Western Nation, since our departure from *Babel*; so that on this account it is not unreasonable to conclude, that a most antient Practice, as the heaping of Stones on some solemn Occasions certainly was, carrying with it a primitive Name (as one part of the Composition, namely, *Keren* undoubtedly is) and no other Domestic Etymology offering it self, I say it is on this account, not unreasonable at least, to conclude it to have been a primitive Rite and Custom, convey'd and put in use here, by our first Ancestors; and in time brought to be a considerable Appurtenance of their religious Scheme and Institution. And as to the other part of this Compound Name, viz. *Nedh*, although it must be confess'd, that the particle *Edb* be a very usual Termination of many *British* words, and consequently may be taken to be no other than such in this: Yet finding in this Appellation the two Components of the Name, viz. *Keren* and *Nedh*, naturally agree to express (*in composito*) the one with the other, both

* קרן נדב i. e. Canedh, as a Heap, Psal. xxviii. 7. Vide Buxt. Lexic. p. 453. Schindler, Lexic. p. 1085.

the Matter and Figure of the Thing signify'd; and observing also, that in *South-Wales* they call it not *Karnedd*, but *Karn*, where the termination *Edd*, is as frequently used as in any part of *Wales*, which we can scarce believe they would omit in this, if that Sound were no more than a Grammatical Termination: But this being a Composition of two words, containing two distinct Ideas, relating to one and the same Subject, it is not improbable but that some Dialects of our Tongue might use only one of these words, curtailing the Composition, and calling them *Karn* for *Karnedd*, as many words are known to have been abridg'd and shortned, and yet made use of to express the full extent of their determin'd Meaning.

SECONDLY, The Similitude and agreeableness of Circumstances, which are observ'd between these *Monuments*, and that of *Jacob* and *Laban* in the Land of *Haran*, described by *Moses*, Gen. xxxi. 46. (as I before observ'd) give a very favourable Countenance to this Conjecture; now to go on with this Instance a little further than I did before, the Similitude and Resemblance between our *Karnedd* and *Jacob* and *Laban's* Heap, called by the one *Galeed*, by the other *Iegar Sahadutha*, not only in their Make and Erection, but also in their attendant Pillars, are plain and undeniable; and also evident to any one, who by comparing that recorded Passage, with the Circumstances of our Heaps, and their Pillars standing by them, will observe their exact Conformity and Resemblance.

THIS Passage of *Jacob* and *Laban* seems in the whole Scene of it, recited, Gen. xxxi. from ver. 44,—55. to have been so great and solemn a Transaction, consisting of so many Acts and Ceremonies, viz. Of Invocation; Of swearing by the Name of their Fathers; Eating of Bread; Watching, and particularly of Sacrifice, which was ever the highest and most essential Act of their Religion; that it seems very manifest, that it was no new thing, and at that Time first made use of, and practised by those two Parties; but rather an antient *Patriarchal* Usage, always consented and referr'd unto, and then by these Persons apply'd and practised: For else what means the calling of these Heaps by these two Persons, by two several Names, importing one and the same Thing, but that they knew them, and were used to call them so before, in their different Idioms: And indeed the main of the Ceremonies thereon used, viz. Calling upon GOD; Swearing by the Name of their Fathers, and especially Sacrifice, do seem plainly to intimate, that it was at that Time, *No Novel*, but an antient *Institution* and

Practice, and being so, we as well as they, may be well supposed to have carried with us, even unto these Countries, some Imitations of that primitive Pattern, and be thought to have derived our Custom of heaping Stones, as well as *Jacob* and *Laban* did theirs, from one and the same Original, that is, the *Noachidum Statutis*, the *Patriarchal Rubrick*.

NOW these two different Names of these Heaps in Regions so near adjoining, as *Jacob's* and *Laban's* were, come up seasonably to answer an Objection, that may start up here, namely, that if it be true that these *Karnedde* and that Heap of *Jacob* and *Laban*, did proceed from one Origin, viz. the *Patriarchal Practice*, then how is it, they both had not retain'd and made use of one and the same Name? But to this, I say, this Instance is a plain Answer; for if the two next adjoining Countries used two different Names to express one and the same Thing of this Heap, as we find they did, the one calling it *Galeed*, and the other *Iegar Sahadutha*, both Names implying one and the same Signification, viz. a Heap of Witnesses: Much more then is it allowable, for the more remote and Western *Celtæ*, our Ancestours, to call it by a third Name, which they had, it seems, retain'd of it, namely, *Keren-Nedh* or *Karnedd*, and which is as expressive of the Quality of the Thing signify'd as any other: And indeed by *Proposition 5.* 'tis the same thing in effect, among synonymous Appellatives, to use this or that word to express the Thing thereby signified. For if *Gal*, *Iegar* and *Nedh* be *Synonyma*, or words equally importing one and the same Thing in that primitive Tongue, namely, a Heap or *Cumulus*, as 'tis certain they are; then by *Proposition 5.* it is no matter which of the three was retain'd, the Thing was thereby naturally and fully signify'd; the difference between our *Keren-Nedh*, and their *Galeed* and *Iegar Sahadutha*, being only in point of Circumstance, *We All* express the Thing, but with the Thing meant, *we* express the Shape and Figure of it, calling it *Keren-Nedh*, a coped Heap, and *they* the Use and Practice, calling it *Galeed* and *Iegar Sahadutha*, in the *Chaldee* Tongue, i. e. a Heap of Witnesses, because of the federal Use and Designment of it. And therefore if these two Parties, viz. *Jacob* and *Laban*, who differ'd in the Name, yet we find join'd and concurr'd in the Performance of the Action, took their different Names to express and be-token those federal Heaps, why then should we who have a Name of equal Antiquity, and equally expressive in the primitive Tongue, of the quality of those Heaps, and who have also a plentiful Number of those Heaps and their intendant Pillars, to this day to shew; I say, why should we on such concurring Evidences scruple to allow our *Karnedde*,

nedde, and that of *Jacob* and *Laban* in *Chaldea*, to have been of one and the same Extraction, namely, a derivative Rite and Custom convey'd unto us, from the antient *Patriarchal Practice*.

THAT these Monuments or Stony-Heaps are called *Kairns* or *Kerns*, without the Addition of *Nedh*, in *Scotland*, *Ireland*, *Cornwal*, and *Armorica*, I will not deny; but yet whoever considers how the antient *British* Tongue has been in those Countries, much alter'd and corrupted, by the Incroachment of and Mixture with other Languages, thereby perhaps occasioning that curt pronouncing of the word; and also will remember that the *North-Wales Welsh*, which always calls it *Karnedd*, is the purest and least tainted with foreign Mixtures of all the *British* Dialects, will not, I suppose, be far to seek, for a reasonable Answer to this Difficulty; it being known to be very usual for many words to lose some part of their Sound (of which we have many Instances) when a foreign Language, tyrannically interposing, changes and mixes Syllables, and by a variety of Customs, Humour, or Fancy, alters Idioms, and contracts and lengthens the variable Tenor of Accents and Pronunciation.

ONE thing further deserves our Notice, as to these *Karnedde*, which is, that they appear to have been originally in their Erection and Figure, very round and conical, which manifests that what Additions of Stones from Time to Time, these *Karnedde* have had upon them, must have been on the very tops and summity of them, where the Stones being successively thrown, they must have fallen and tumbled down equally on every side, and so mechanically form the *Agger*, or whole *Karnedd*, into a somewhat depress'd Conical, or Parabolical Figure, of which Shape our *Karnedde* generally are.

NOW what those Additions of Stones on the very tops of them (for so the Figure of the Heaps shews they were) might mean, without there was, as on that of *Jacob* and *Laban*, a Sacrifice in that Place, I think is unaccountable; or at least very hard to determine. And if we suppose them to be *Sepulchral Monuments*, and the Stones to have been thrown here and there on the sides of them at all adventures by the Passers by, then by so doing they would not have been round, as they are, but rather of an oblate irregular Area, their sides in one place bossing out, and in another depress'd and sunk in, as such an accumulating would necessarily produce. It is true, there have been Bones found intermix'd with the Stones in some of these Heaps; and Urns and Altars in others, which may prove some Argument of their having been used for Immolations and Sacrifices; but 'tis certain, the holy Text intimates as much, as if the Apostatizing Jews (no doubt in imitation

imitation of the *Heathens* about them) used Altars of this form; *They sacrificed* (says the Scripture) *Bullocks in Gilgal, yea their Altars are,* כְּגִלְגָל * i. e. *like to those Heaps we have in the furrows of the Field,* Hosea xii. 11. *Judea* being a stony Country, it seems, they gather'd the Stones into Heaps, as we do, in the Furrows of their Ground: And then how near the Figure of those little Heaps, to which the Prophet resembles some of their Altars, comes to the Shape and Fashion of our *Karnedd*, I need not stand to urge.

WHATEVER the first instituted original Uses of these larger *Cumuli* were, it is more than probable to me, that they came at length to be used only for Oblation and Sacrifice, and that of the worst sort of Victims, viz. of Rogues and Profligates; *Qui sunt in furto, aut latrocinio, aut aliquâ noxâ comprehensi, gratiores Diis immortalibus esse arbitrantur*, says *Cæsar*, i. e. *Such as are the greatest Thieves, Rogues and Villains, are ever accounted the most acceptable Sacrifice to the immortal Gods.*

NOW that such nefarious Criminals were sacrificed, it seems, on a *Karnedd*, and not on a *Cromlech*, where perhaps only the more innocent Victims were offer'd; I take the vulgar Practice, even to this day among the *Britains*, *Scots*, and *Irish*, of heaping of Stones and raising little *Cumuli* on the Graves of such Wretches (which they continue to do without knowing why, but that they found it the Custom of their Elders) to be no inconsiderable Argument of the probability of that Conjecture. Neither can I here avoid the instancing the known Practice of the *Jews*, of putting to Death their vilest Malefactors, with stoning or throwing and heaping of Stones upon them, commanded, *Deut. xvii. 5.* and practised, *Joshua vii. 26.* though that way of putting People to Death for certain Crimes be, in these Texts of *Moses*, first mention'd and put in writing; yet we have good grounds to presume that it was the determin'd Punishment of those very Crimes in the Ages before, and that we have to suppose more particularly, because of the Moral end and purport of it, viz. the taking away of the *Evil* from among them, as 'tis there express'd; and consequently that removing and taking away of the Evil, being by an express Law to be perform'd and effected, by every one's throwing his Stone on the Victim, in token of his Execration of the Fact committed, and for a general Expiation of the Guilt thereof, as it is particularly specify'd in the Law of *Moses*, viz. and the Hand, i. e. the Stone of every

* Cagalim.

one shall be upon him, *Deut.* xvii. 7. On account therefore of this Particular, it may not be at all improbable that other Nations likewise did retain that Practice, it being a symbolical Expiation founded on a Moral Principle, and consequently a Dictate of Natural Religion, to remove the *Evil* before any Good can be expected; so thriftily did these priestly Judges, our *Druids*, convert Legal Punishments into Religious Expiations and Attonements.

HOWEVER, this is certain, that the other day People having occasion to take away some Lime-Stones from a *Karnedd*, which is in *Plàs Newydd* Wood, formerly call'd *Llwyn Moel* in *Anglesey*, they found near the top of it, on one side, about a Yard deep in the Stones, the Bones of three Persons lying close to one another, not at length in a straight but oblique Posture, straglingly with Heads downwards. They seem'd to be the last that were slaughter'd there, being so near the top of the *Karnedd*, and not unlikely at the *Romans* Invasion and Conquest, when People here were driven to their greatest Expiations and Sacrifices: In short, as these larger *Karnedd* may well seem to have been the Remains of some antient Rite of Worship, so there wants not ground to affirm the lesser *Cumuli* to be merely the Tombs and Sepulchral Monuments of antient Heroes.

MEINI GWYR.

OUR vast Columns and unwrought Pillar-Stones, found erected here and there in several Places, as well of this as other Countries, I have also conjectured to have been an Appurtenance or Relick of some instituted Rite or Custom of Mankind's first and most antient Religion: And on that supposal I have represented the primary Uses of these Pillars, good and laudable, as being (some of them) peculiar Appurtenances of instituted Religion: And others of them the most publick and visible Records of Things, in those first inaccurate Times. Of these latter sorts are the Pillars of the Sons of *Seth* which *Josephus* mentions (*Antiq. Jud.* Lib. i. Cap. 3.) of the former, those of *Jacob* in *Bethel*, *Gen.* xxviii. 18.

NOW if this was the Use of these rude unshapely Columns and Pillar-Stones, viz. to have been Symbols of special Consecrations, and a sort of Temples in those first Ages of the World; it is no wonder that their Use hath been retain'd and variously apply'd by almost all Nations of People. They were in some Countries, when Idolatry prevail'd, and Religion grew more gay and pompous, improved and advanced

vanced from their original Rudeness into curiously wrought and polish'd Columns, of several Names and Orders; and at length into stately and magnificent *Temples*: In other Countries they were enormously raised into *Pyramids* and *Obelisks*; and in some Places also, as particularly in these Northern Countries, and in some parts of *Asia*, they retain'd for many Ages after, their first Natural Form and Coarseness: All this happening, as the Nations who made use of them more or less indulged to Novelties and pompous Appearances, or tenaciously adhered to more antient and primitive Establishments, though never so rude and barbarous.

WE have little Reason to doubt, that in the first Ages of the World, the venerable Names and Memory of the most Heroick Worthies and Benefactors of Mankind, were in many Places continued to Posterity in those unhewn Columns and erected Pillar-Stones, * before the more polite Arts of Sculpture and Imagery had room to be entertain'd among the more curious sort of Men. Thus *Jacob*, a zealous Preserver of the *Patriarchal Rituals*, secured the Name and Memory of his beloved *Rachel* in an unpolish'd Pillar-Stone, erected on her Sepulchre, *Gen. xxxv. 20.* And *Abfalom* in the midst of his days, chose such another to preserve and continue his Name and Renown to the Generations that were to come, *2 Sam. xviii. 18.* And such was the Monument of King *David*, hinted at, *Acts ii. 29.* and mention'd by St. *Hierom*, in his Epistle to *Marcella*.

THESE being the two antientest Uses that we read of in History or any Records, of these erected *Pillar-Stones*, viz. either set up as Local Consecrations or Symbols of the *Schekinah*, or Divine Presence, as those of *Bethel* were; or else as *Sepulchral Monuments* and Memorials of Name and Honour, as those of *Rachel* and *Abfalom's* were, we want not reason to conclude them to have been, the Effects of a primitive Order and Institution: And therefore by *Proposition 1. and 4.* we may affirm, that these rude Columns and huge erected Pillar-Stones now standing up here and there in these Countries, have been antiently, where many of them are together, *Local Consecrations* and *Temples*, and where dispersedly and singly erected, have been *Memorials* and *Sepulchral Monuments*.

* Antequam accuratè tenerentur Imaginum habitus, Veteres Columnas erigentes, eas colebant tanquam Statuas. *Clem. Alex. Strom. Lib. 1.*

WE find indeed that GOD himself sometimes commanded the Erection of such Pillar-Stones, and that very considerable Acts of Religion and Worship, by GOD's own appointing, were celebrated at them, as particularly at *Gilgal*, where GOD commands *Joschuah* to take up twelve Stones, a Stone for every Tribe, and to pitch them up for a *Memorial* of their Passage over *Jordan*; and these twelve Stones (says the * Text) which they took out of *Jordan*, did *Joschuah* pitch in *Gilgal*. And as we find that these erected Pillar-Stones and Columns, in the earliest Ages of the World made up their *Proseucha's* or Oratories; so those Places being planted about, and surrounded with Groves of Oak, compleated with them the Notion of *Temples* and *Sanctuaries*. This is very evident of those Sanctuaries and Pillar-Temples in *Syria* and *Palestine*, which are commonly described in the Holy Scripture, by Groves and Pillars, as I have before shew'd.

'TIS as evident from the Sacred Scriptures, that these Pillar-Erections, when the true Religion began to falter, became the Idolatrous Objects of Divine Worship. And hence it is that we find GOD, even in the days of *Moses*, giving strict Warning to the *Jews*, that they should not adore those Pillar-Stones, which it seems they were then wont to do; and that those Pillars were of antient Use among them; *Ye shall make you no Idols* (saith GOD) *nor graven Image*, (which in the Original is *Even Maschith*, i. e. a Stone of bowing, as I have before noted out of the *Chaldee Paraphrast*) *neither rear you Matzebah*, i. e. a standing Pillar, to bow unto them, or worship them, (*Levit. xxvi. 1.*) And on the account of the Idolatrous Abuse of these Pillar-Stones and of the Groves about them, it may seem, it was, that GOD at last absolutely forbade the Use of them. *Thou shalt not plant a Grove of any Trees* (says GOD) *near unto the Altar of thy GOD which thou shalt make thee, neither shalt thou set up a Pillar which the Lord thy GOD hateth.*

IN all these Places, the word *Matzebah*, a Derivative of *Jatzab*, to set up or erect, is to be taken for a rude uneffigiated erected Pillar-Stone (no other than just such as our *Meini Gwyr* are) because the Propriety of the Word, and the Circumstances of the Texts mentioning them, demonstrate them to have been of that sort: And indeed, the better sort of Expositors take them to be such, tho' our Transla-

* *Josh. iv. 20.*

tions, following the Seventy in that particular, generally render them Images.

BUT that these rude unwrought Pillar-Stones should be celebrated with Divine Worship, is a thing very strange to imagine; yet that they were so honour'd and worship'd in antient Times, is a Truth past all dispute; and their being worship'd is some Argument that they were originally *Sepulchral Monuments* and *Erections*, affected by depraved Mankind, partly in imitation of the before-mention'd *Patriarchal Practice*, but most chiefly and generally out of an over-weening Desire of immortalizing the otherwise perishing Names and Memory of Men, by these visible undecaying Monuments: And this will appear very accountable from the Reasons that may be given of the *Original* of Idol-Worship, viz.

FIRST, The great and famous *Heroes* and *Worthies* of those Times dying and leaving their mighty Name and Renown recorded and transmitted to succeeding Ages, in these lasting Monuments; admiring Posterity, out of excessive Veneration to their transcendent Worth and Virtues, became very prone to reckon their departed Souls among the Gods, esteeming them a middle sort of Divine Powers, and calling them *Δαίμονες* or *Δαιμόνια*, viz. Mediators or Agents between the Cœlestial Gods and Mortal Men.

SECONDLY, When these Men thus esteem'd the Souls of those deceased *Heroes* as Deities, and accounted them worthy of Divine Honours; they thought no fitter Place to afford them this Adoration, than at their Sepulchres and Monuments, esteeming those Places as certain fix'd and peculiar Residences and Habitations of those Deities: And these Monuments there erected (perhaps called by the Names of the Men departed, which by the way may somewhat account for our *Meini Gwyr*, i.e. our Men-Pillars) they accounted, *Statuas, animatas sensu & spiritu plenas*, as *Trismegistus* calls them, or *Ἀγάλματα θείας μεσσίας ἀνάπλεα*, as *Jamblichus* words it, i. e. *Idols filled with Divine Fellowship, and animated Statues furnished with something within them, that hath Life and Perception.*

ON these Accounts I conceive these erected Statues and Columns came at first to have been worship'd, and to have Divine Honours pay'd unto them by the Idolatrous *Gentiles*: And as the Genius of the Nation or People, which erected these, propended and inclined them, so they, either avoiding Novelty and Innovations, as the *Gaulish Druids* did,

did, pay'd unto them their Adorations in their ghastly Natural Forms; or else as other Nations who affected Novelties did, they insculp'd on them Human Shapes, or other Figures, as they pleas'd to fancy, and adorn'd and flourish'd them, raising over them magnificent Structures and Temples.

AND this indeed, I find to have been the very Notion which Antiquity had of the Original of Idol-Temples; and which the primitive Fathers, taking advantage of, us'd to upbraid the superstitious *Gentiles* with the undeniable Truth of it: *Specioso quidem Nomine* (says *Clem. Alex. in protrept.*) *Templa dici, fuisse autem Sepulchra, i. e. Sepulchra ipsa vocata fuisse Tempa*: And *Arnobius*, contr. *Gent. Lib. 6.* tells them to the like purpose, *Quid* (says he) *quod multa ex his Tempa, quæ Tholis sunt aureis, & sublimibus elata fastigiis, Auctorum Conscriptiõibus comprobatur contegere cineres atque ossa, & functorum esse corporum Sepulturas, i. e. They are called indeed Temples, but they are but the Graves of dead Men; and it is evident by antient Writers (saith he) that these august Temples, however adorn'd and venerated, are but the Cases and Conservatories of dead Mens Bones and Ashes, over which, and for whose sake, they were first erected.*

AND truly, as to our erected Monuments and Stone-Pillars, what few Inscriptions have been found upon them, do testify them to have been the burying Places of noted Persons, or at least that such whose Names they bear, have been bury'd near, or not far from them: And these were all of middle or later Times; but of very antient Inscriptions, such as may be presum'd to be from the Times of *Druidism*, I think, I may positively say, there are not any among us: Which if so, may serve for an Argument, that either that antient Sect totally abstain'd from the Use of Letters, or they took it an unpardonable Crime to inscribe them on holy Things; or else they closely adhered to that antient Law, *Not to strike a Tool upon their sacred Things*; which, I think, was never observ'd to have been done: Those Monuments, what now remain of them, are exactly after the Pattern commanded by *Moses*, as you may see, *Josh. viii. 31. viz. Monuments of whole Stones, over which no Man hath lifted up any Iron*, being indeed of the rudest Natural lumps and flivers of Stone, whether they be standing Pillars, or erected Altars or *Cromleche*. Neither can I see any reason, but that what Names and Characters many of these Pillar-Stones now shew upon them, might have been hammer'd there many Ages after their Erection, as People took fancy to be interr'd near them: And the very little Art that is generally to be observ'd in their way of cutting their Letters, and the usual disproportionate large-

ness of those Letters they have, may be thought to cause them to write at length, sometimes upwards, sometimes downwards, upon these Stones, in their erect and standing Posture; I except always such Stones as are cut and model'd, Crosses, Beacons, and the like, which are known, in comparison of the others, to be of late erecting.

NOW that these Stone-Monuments already mention'd, whose Remains are still among us, made up a considerable part of our antient Consecrations, and were indeed our *Proseuchæ* and Temples, the Evidence of my fourth *Proposition* may be good Warrant to affirm; for when sacred Records do assure us that one Branch of Mankind's National Divisions, in the re-peopling of the World, used such open Places for the exercise of their sacred Performances, namely, the antient *Hebrews*; and when those very Records describe and distinguish those Places unto us, by those solemn Erections of Heaps, Pillars, and Altars, and particularly that those three famous ones of *Mispeh*, *Bethel* and *Gilgal*, were no other than Stone-Monuments, it is therefore but just to conclude, that other Nations, particularly our own, used and practised also the like Customs, of forming and making up their Places of Worship with such Erections and Monuments; and that in a more particular manner we may reasonably infer, because the former (I mean those which are intimated to us in Scripture) were Effects of most antient primitive Order and Institution; and that of the latter, there are so many Remains, exactly paralleling the Circumstances of the other, to this day visible in many Places, as well of these Countries as of all *Europe*, that we cannot chuse than ascribe them to one and the same Origin and Institution.

THUS it seems to me, that GOD in those antient Times, before he determin'd his *Schekinah* and Divine Presence unto the *Mosaick* Tabernacles and the *Jewish* Temple, had his sacred Places in several parts of these Countries, where devout Men presented themselves before him: And seldom any of these occur in Scripture, without the mention of some Stones erected in such Places: And some Places have their Names and Characters from those very Erections; as at *Bethel*, where we have a sort of a Consecrating *Formula*; and this Stone (saith *Jacob*) which I have set up for a Pillar, shall be GOD's House, and he called the Name of the place *Bethel*, i. e. *GOD's House*, Gen. xxviii. 19. and where also we have some part of the antient Rites and Ceremonies celebrated on those Stones, set forth and typify'd unto us, in *Jacob's* Action of pouring Wine and Oil on the Stone-Pillar at *Bethel*, Gen. xxv. 14. And I have heard of some Stones, observed by the learned Mr. *Edward Lhwyd* of *Oxford*, in some part of *Wales*, which had

had a little Cavity at top, and a Grove or Channel running down the side of them, as if those antient *Libamina* were also retain'd and made use of, among our *British* Ancestors. . And indeed we need not much wonder that devout Men in the *Patriarchal* Age, and others in Imitation of them, pay'd that Veneration to, and placed such sacredness on, the religious Use of these *Erections*, when we consider, besides what other Warrant these might have had for it, that it is plain in the Scriptures, that G O D continued to appear to Men, in no one thing, longer and frequenter, than in the *Form of a * Pillar*, *Exod. xiii. 21, 22.* I forbear to bring the adorable *Humanity* of Jesus Christ into the Comparison, as an Exception in this Case, for it is above it; the Body of Christ being hypostatically united to the Godhead, which the cloudy Pillar was not, though the Divine Presence for some Time manifested it self in it: Such *Erections* seem to have had some mysterious Reason for them, now unknown, which induced the Usage of them.

THESE most antient Pillar-Temples, if I may so call them, and Places of Adoration, had also Groves of Oak generally planted about them; from which Groves, the very Places of Worship surrounded by them, were sometimes named and character'd, as ¹ *Alloun Moreh*, ² *Alloun Matzab*, ³ *Alloun Baccuth*, i. e. *The Grove of Moreh*; *The Grove of the Pillar*; and, *The Grove of Weeping*. And hence I have conjectur'd our Ancestors also, retaining some part of that primitive sound, *Alloun*, to have called their sacred Places (always surrounded with these Groves) *Llwyn* or *Llan*, and our Christian Churches have been generally built at, or near those antient Sanctuaries, as appears by their having to this day (many of them) some Remains and Monuments of antient Worship standing near them: And probably, Peoples Minds were sooner drawn to make their first Christian Meetings at their antiently accusom'd Places of assembling. I say, our Christian Churches do seem on this account to have taken their Name, *Llan*, from that of *Llwyn*, with the Addition of some Christian Name, that had been signaliz'd in that Place, instead of their former heathenish Characters and Terminations: And indeed, by a little weighing of this Matter, we may find, that although the words, *Llan*, *Sanctus*, *Holy*, do now wholly and only betoken Divine and Sacred, yet 'tis sure that the Ideas represented by these words in antient Times intimated no more

* Significat autem Columna, Dei non posse effingi imaginem. *Clem. Alex. Strom. Lib. 1.*

¹ *Gen. xii. 6.* ² *Judg. ix. 6.* ³ *Gen. xxxv. 8.*

than ¹ *Enclosing*, ² *Establisshing*, and ³ *Planting* (all these being Notions relating to these superannuated Groves, as *Id-lan*, *Corpblan*, *Perllan*, *Gwinllan*, and in *Irish*, *Druizlan*, for a Sanctuary, explain the first; and the common Notion of *Sancio* to this day, is to confirm and establish; and *Holy*, in the old *Saxon*, seems to betoken originally no more than Holt or Grove) until every one of these words, in Course of Time, came to be *Metaphorically* used, to express not the *Nature* of the Things formerly meant by such words, but the *Action* therein perform'd, which was *Divine* and *Sacred*, as they are now taken.

LASTLY, The Congruity of the Use and Application of our antient sacred Places with that of the *Jewish Proseuchæ* and Sanctuaries, is no mean Argument of their being both derived from one Pattern, viz. the most antient *Patriarchal Practice*. Those set Places in *Judea* and *Syria*, we are warrantably assured, were their great *Forums*, i. e. their Places of Judicature, as well as their *Fanums*, places of Religion and Worship; for we read, that all *Israel* were often called to Convene at *Mispeh*; and in like manner at *Bethel* and *Gilgal* they had frequent Conventions: Nay, we read that *Samuel* went from Year to Year in Circuit, to *Bethel* and *Gilgal*, and *Mispeh*, and judged *Israel* in all those Places, 1 *Sam.* vii. 16. How agreeably therefore is this with what *Julius Cæsar* affirms of our *Druidical Temple* in *Gallia*? *It certo Anni tempore* (saith *Cæsar*) *confidunt in loco Consecrato; huc omnes undique qui Controversias habent, conveniunt; eorumque judiciis decretisque parent*, i. e. *They meet together, viz. the Druidish Priests, in a certain consecrated Place every Year, and judge all the People.*

THESE Places in *Jewry*, though when the Temple was built, they lost that Prerogative, yet we are told were continued by the *Jews*, as peculiar Places of Prayers and publick Assemblies, on occasion, even to the Time of our blessed Saviour: And how exactly some of them resembled our mention'd Cirque or Theatre at *Bryngwyn*, I'll leave it to any one to judge, who will but consider and compare what I have said of that, with the Description which || *Epiphanius*, who was born and lived in those Countries, gives in the Tract he has against the *Messalian Hereticks*, of one of those sacred Places: *Est &*

¹ *Llwyn-Llan*, ² *Sancio*, *Sanctus*, ³ *Holt*, *Holy*.

* 'Tis remarkable, that *Heaps* in the *Saxon* is a Name or Word that expresses both *Grove* and *Temple*. See *Dr. Hicks*, *Gram. Anglo Sax.* p. 5.

† *Videsis Medum* in *Josh.* xxvi.

|| *Epiph.* *Tom.* 2. *Lib.* 3. *Cap.* 80.

Sicimis (saith he) *quæ hodie Neapolis dicitur, Proseuchæ locus, extra urbem, Theatro similis, secundo ab urbe lapide positus, quem ita aperto cælo & areâ subdiali extruxerunt Samaritæ, Judæorum in omnibus imitatores*: We have at *Sichem*, says *Epiphanius*, an antient *Proseucha* in the open Air, raised up like a *Cirque* or Theatre by the *Samaritans*, in imitation of the Jews: Now whether this be any Remains of the antient Sanctuary at *Sichem*, mention'd, *Joshua* xxiv. 26. I leave to be consider'd.

Objection 2.

THE *Second Objection* is, That the Proofs which are offer'd for the *Druids* chief Residence, and *Metropolitical* presiding in the Isle of *Mona*, especially such as are drawn from the Monuments and Remains of *Druidism* there, are not absolutely conclusive to that Place; and that other Places of the *British* Territories, by that Argument, are more justly entitled to it; and also that it does not historically appear, that these Men did preside and govern here in the Affairs of Religion, over the whole Isle of *Great-Britain*, as asserted.

THIS is an Objection those Particulars I asserted are liable unto; and therefore to remove what I can of the Force and Charge of it, I shall be obliged, as in the last, to establish a few preliminary Propositions, by the Strength and Evidence whereof, I shall be better able to set Things in their true Light, and more easily and intelligibly unfold the Grounds and Reasons of what was asserted in that Particular: And therefore I propound, that

Prop. 6.

'TIS an allow'd Maxim in History, that general Characters and Intimations, of Actions or Persons, are sometimes pregnant and productive of equipollent specifical Determinations. Thus *Platina* saying that the Pope, and *Suetonius* affirming that an Emperour, made at Times the chiefest Figure in *Rome*, is equal as if these Authors had expressly said, that *Rome* was once the Emperours, and once the Popes City.

Prop.

Prop. 7.

IN concatenated and necessarily depending Actions, such are Schemes of religious Polities and the like, that the Position of some necessary Particulars, in a Place or Society of People, necessarily infers the Existence of the whole; as some particular necessary Episcopal Actions in some Cities in the Apostles Time and immediately after, are good Evidences of Episcopacy's being planted there, at those Times.

Prop. 8.

THAT the Evidence of *Tradition*, where there is no Suspicion of Fraud or foul Play in the first setting on, is always very considerable: And when 'tis back'd with unexceptionable Records and Authorities, 'tis still the greater: But when confirm'd also with the concurrent Testimonies of antient Names and Monuments, it is the greatest of *Moral Certainties*: Thus when Tradition tells us, that such a Town in *Britain* or *Gallia* was a Legionary Station, we give it some Credit; when good Authors attest the same to us, we believe it; and when *Coins* and *Altars*, and other Remains of Antiquity confirm the same we then have undeniable Certainty and Assurance of it.

Prop. 9.

THAT among the separate and different States and Conditions of People, in any Polity, such are the Governours and the Governed, 'tis not always a true and just Consequence, when the Qualities, especially the Moral and Intellectual ones, of the one Party, are infer'd and concluded from those of the other; it being evident that the gross Stupidity and Barbarousness of some Nations and Societies of People, are owing principally to the Skill, Craft, and more extraordinary Subtilty and Knowledge of their Guides and Governours; their Ends and Interests in those Matters, being on quite different Bottoms.

Prop.

Prop. 10.

THAT the principal and most important Characters in the Reports of considerable Actions, are strictly to be observ'd, and therefore justly to be expected, in good Historians; and where those Characters are wanting in such Authors, the Negation and Absence of such Particulars, in such Places, where they should have been mention'd, is as justly concluded: Thus the Historians of *Europe* at this day, not mentioning a word of the *Turks* or of their Religion in any of our Christian States and Kingdoms, but in those of *Turky* and their other Conquests, will be one day a very good Argument, that those *Turks* really were not, where they were not mention'd; and that their Residence was where their Appearance was mention'd to be, that is, only in the *Turkish* Dominions.

THESE being Axioms of allowable Credit in the Affairs of History, we may the more firmly depend upon their Light and Authority, and apply their Evidence as Occasions offer, to clear some Difficulties that will occur in this Point of History we are upon, which tho' I confess it to be of no great Moment, whether they resided here or no, yet as it adds something to the Character of the Place I am accounting for, and that as trivial Matters as it, have been warmly contested, when the Truth of History comes to be concern'd in it, especially since the greatest of *Roman* Authors have not disdain'd to enlarge on the Subject, so I take it no unbecoming Endeavour to make good the reasonableness of the Conjectures I have advanced upon the before-mention'd Authorities, in relation to this Matter, by all the fair ways I can, which as a Reply to such as may incline to insist on the Stress of this Objection, I shall attempt to do, by suggesting in defence of the Opinion, these following Considerations.

FIRST, Let it be consider'd, that by *Residence* and *Metropolitan*, in this Assertion, is meant no more than that the grand Society and whole Order of these *Druids*, i. e. their *Physiologers*, *Priests*, and *Lawyers* had their first Admissions, initiated and prosecuted their Studies, underwent their Functions, and made the chiefest of their Abode and Living in this particular *Place*; not that it should be conceived that there was a *Metropolis* here, which had a standing Authority and Jurisdiction

diction over the other parts of *Britain*: It is only meant, that where-soever the whole Order of this Religious Sect resided, *there* was supreme Authority in Matters relating to Religion and Discipline; that Authority resulting from Function and Office, by way of personal Prerogative, and not of local Privilege and Pre-eminence. This plain Description of *Druidical* Authority, the Character given them by Antiquity is a full Justification of; so also that their Residence was a sort of Conventual Association, or Abiding together in one Place, is discoverable from the quality of their Learning and Discipline, being all by *Oral Tradition*, or communicating of Notions by word of Mouth from one Person to another, ever abstaining both in their Teaching and Learning from the Use of Books and Letters: Which way of Discipline, attested to our hands by good Authorities, necessarily requir'd, and as necessarily concludes the living and associating together of these Men for the most part in one Place, by *Proposition 6*.

SECONDLY, I offer it to be consider'd, that if the *Druidical* *Hierarchy* was Metropolitcal in *Gallia*, as by *Proposition 6*. if we believe *Cæsar*, who plainly affirms it (*his præst Unus*) we cannot at all deny; then it will follow, that when these unexceptionable Authors, i. e. *Cæsar* and *Tacitus* affirm, as they do, the *Same* Religion and the *Same* Discipline as were in *Gallia*, to have been in *Britain* also, from whence at first they had them, it follows, I say, that that *Hierarchy* in *Britain* was also Metropolitcal, and that the Affairs of *Druidism*, in the full extent of it, were sway'd here, as well as there, by one supreme Head and Governour: And it will also appear by *Proposition 7*. that what is conclusive to *Gallia*, from what *Cæsar* affirms of the *Head-Druid* and his consecrated Seat or Station there, (*Carnutum Regio*) the same is applicable in *Britain* to such Place or Persons as seem most justly entitled to the same Qualification and Character; Identity of Rules and Discipline ever supposing a Conformity of Rites and Ceremonies in Places remote and distant; and therefore it is but just to conclude, if the People in the many Cities of *Gallia*, and the several Governments thereof, resorted to that one Place, as *Cæsar* assures us they did, and there submitted to the *Druids* Decrees and Judgments, that the People in the several States and Principalities of *Britain* also might do the like, nay 'tis next to evident that they did so; for that *Cæsar* expressly says, as I intimated before, that the *Gaulish* Discipline came from *Britain*, adding, that it was taught in *Britain* in greater Purity and Perfection, which is an Argument of no small weight, that what was done in *Gallia*, in observance of that Discipline, was more accurately

rately and strictly perform'd by the different Interests and Governments within the Isle of *Britain*, and consequently that their Discipline was here *Metropolitical*, in the sense I have explain'd it.

THIRDLT, It is to be consider'd also, that since *Cæsar* giving a Character of the *Druidish* Discipline in *Gallia*, doth plainly intimate, that the Same sort of Discipline was in *Britain*; and since also *Cornelius Tacitus*, some Time after *Cæsar*, does as plainly affirm that the *Britains* us'd the Same religious Rites and Superstitions, as the *Gauls* did, we may thence have good warrant to conclude, that as in *Gallia* so in *Britain* (for to suppose one over *Gallia* and *Britain* is, on many reasons that I need not mention, most improbable) they had one *Head Druid*, (*Qui summam inter eos habuit auctoritatem*) as *Cæsar* accounts of their Chief one, in *Gallia*, who had supream Authority among them; and one Place, *Ubi certo Anni tempore confidebant in Loco consecrato*, as *Cæsar* delivers it, where at a certain Season of the Year, the *Druidish* Priests came from all the Cities and Places, where they had their dispers'd Stations and Employments, resorted and attended their Chief and Primate in his supream Consistory, *Ubi omnes undique qui Controversias habuere, convenerunt, eorumque Judiciis Decretisque paruerunt*, *Cæsar* adds, *viz.* where all Persons, from all Parts of the Country, who had any Suits or Contests in Law, made their Appearance, and were finally determin'd by their Decrees and Judgments: *Et ubi magnus Adolescentum Numerus Disciplinæ causâ concurrebat, & eorum nonnulli Annos vixenos in Disciplinâ permanserunt*, saith he, *viz.* where great Numbers of Youths resorted to be train'd up in the *Druidish* Learning, continuing their Colloquial Studies sometimes Twenty Years together in that Place; while many of them (no doubt) were dispatch'd abroad to the several Provinces and Cities, to officiate in the Affairs of Religion and Judicature: All this we must presume to be true, of the Isle of *Great-Britain*, as well as of *Gallia*, else we will fall unavoidably on this *Dilemma*; that is, either we must deny the plain Testimonies of both *Cæsar* and *Tacitus*, against the sixth *Proposition*, the former asserting the whole Discipline of the *Gaulish Druids* to have come from *Britain*, and therefore proves it to be there; and the latter as plainly saying, that it was there, by his saying that the *Britains* Rites and Ceremonies of Religion were the same with those of the *Gauls*; or else we must allow but one *Head-Druid* over *Gallia* and *Britain*, making of both but one *Hierarchy*, and consequently that the *Britains* were oblig'd from all Parts to resort to the middle of *Gallia* for redress of Justice, against all Probability. And though it

be true that some of the *Gaulish Druids* did come over Seas to *Britain*, for more exact Knowledge in the *Druidical* Discipline, yet that rather proves, that the whole Discipline, *viz.* a supream Authority, inferiour Orders, and a fix'd Seat and Residence was in *Britain* it self, independent upon any other Place; and therefore having all that at home, they can be suppos'd to lie under no Engagements to make their recourse to such remote and foreign Jurisdictions.

FOURTHLY, I offer it also to be consider'd, that since it is now somewhat apparent, that *Great-Britain* hath had its own Academy of *Druids*, and that some of the *Gauls*, in *Cæsar's* Time, frequented it, as a Place of more regular Discipline, than that they had at home, whether there may not be some Evidences, or (what will amount to such, collected from Tradition) special Circumstances of Fact, Names of Places, Agreeableness of Habitation, and peculiar Monuments and Remains of Antiquity, which may bid fair to point out the very *Place* unto us, though no Authentick Records do positively affirm it. And if that be granted, whether also the Proofs I have offer'd for the Isle of *Anglesey*, which were Agreeableness of Seat, Tradition, special Circumstances of Fact, and antient betok'ning Names and Monuments, may not deserve some weight to be allow'd them, till either better Proofs are produced for another Place, or it be made appear to be utterly impossible to assign any that may afford a reasonable Satisfaction; and therefore I shall now, under this Consideration, beg leave a little further to enlarge upon the Particulars following.



FIRST,

FIRST, *Agreeableness of Seat and Commodiousness of Situation.*

 S to what hath been said in the former E S S A Y of the Agreeableness of Seat and Fitness of Habitation, for these *Druids*, in the Isle of *Mona*, above any other Place of the *British* Territories, was only made use of there, in reference to their Choice of such a Place, for to settle in their then new-form'd Institution and Establishment. Yet it may not be unusefully assum'd too, as an Argument, *à priori*, viz. that on those mention'd Advantages, they did actually chuse such a Place, for their *Abode* and Co-habitation; since by that way of arguing, which is not to be neglected when it falls in with other Evidences, we can have this to say, that what before and above other Places seems most likely to have determin'd their Choice, to fix and settle in it, their principal Seat and Residence, may be well presum'd to have done so: And besides, upon a full View and Consideration of those Advantages we may have further to urge, namely, how convenient, nay, how necessary it was for those Societies of People who were to give strict unbiass'd Judgments in all Countries, to have a *Place* separate and remov'd from all, and dependent on none, as this Island was; and when we observe that few or no other Places in all *Britain*, were so agreeably and advantageously situated, for all those Ends and Purposes, as I have endeavour'd to make appear this Isle of *Mona* to have been, we will perhaps be on those grounds alone, were there no other thing to be said in the Matter, not very unwilling to allow the determin'd Seat and Residence of these antient *Druids* to have been, in no other Place of *Britain*, but in the Isle of *Anglesey*, and its dependent Territories, including the Isle of *Man* and other adjacent Islands.

SECONDLY,

SECONDLY, *Tradition.*

Need not much urge the Validity of Traditional Evidences: They are ever accounted of prevailing Weight, when the Tradition carries with it these Marks, *viz.* is grounded on notorious, and at first well-known Matter of Fact; and when its Conveyance down is free from all Suspicion of Fraud and Falshood; and lastly, uninterrupted: And in this Case, the Tradition I urge, may be observ'd to carry with it all these Notes. For, for the First, *viz.* Notoriety of Fact, what more notable and memorable than what Religion and Solemnity imprint in the Minds of Men? And such, no doubt, was the Notion of this Island's being the chief Seat and Seminary of this Religious Fraternity: Secondly, There could be no Fraud or Falsity in the handing down of this Relation, because own'd by all the neighbouring Countries to be true, who if that Relation had not brought its Assurance and Credibility with it in all Ages, would be inclinable enough (we may be sure) to oppose and gainsay, and in case it added to the Place any Repute and Value, to detract and invidiate: And, Thirdly, An Interruption in the Conveyance of that Account or Tradition cannot be alledg'd, because it was convey'd down and continu'd to us, in the successive Generations of one and the same People, from that Time to this Day.

NOW it being so, that all assertory Traditions being but continu'd Affirmations of some formerly well-known, evident, and notorious Matter of Fact, and consequently if the Continuation of this Tradition of the Isle of *Mona's* being the prime Seat of the *Druids*, be not, or was not so much as suspected to have been, unsincere and corrupted, there can appear, I think, no reasonable grounds to reject or deny what is asserted by it. We cannot but expect that an eminent Overture and Transaction of a Place, such as being the prime Seat and Residence of so noted a Society of Men, as that of these Religious *Druids* at that Time certainly was, must have been talk'd of and remember'd for many Ages after the Dissolution of their Society: And though the intermediate Times and Persons through which this Tradition made its Conveyance to our hands, were confessedly very gross, and barbarously ignorant, and also productive of monstrous Fictions; yet this Matter handed down by them, being very brief and important, and having also crept perhaps into the vulgar Character

Character of the Place, (for 'tis probable enough that Antiquity meant more by that saying, *Môn Mam Gymru*, than is usually taken) they cannot be suppos'd to have quite forgotten it.

BUT since they forgot it not, neither in *Scotland* nor amongst us, as I have made appear in that part of the Proof I have before offer'd; and in *Scotland* they pretend to antient Annals, at least to ungainsay'd Tradition for it: Why then should we scruple to yield some Credit to Antiquity, in what is very plain and intelligible, and wherein there appears no assignable Cause or Reason, that Tradition should impose and deceive us, in the Accounts of this Particular? Indeed, Fame is sometimes very profuse in her Rodomontades, and lavish in her Fictions, as to Things and Places, namely, when Interest, Humour, or some vulgar Vanities wrap and sophisticate her Informations; but when a general Consent, seconded by Circumstantial Evidences and Probabilities of the Thing, ushers the Report, we must surely be very *Sceptical*, to mistrust her Accounts and reject her Intimations.



THIRDLY,

THIRDLY, *Authorities and Special Circumstances of Fact.*



WE are indeed wholly destitute of any express positive Evidence from any Authentick Writer to confirm this Conjecture, about the Isle of *Anglesey's* being the chief Seat and Academy of the *British Druids*: Yet by *Proposition 6.* from some special Circumstances of Fact, observ'd in *Cornelius Tacitus's* Relation of the Conquest of the Isle of *Mona*, we may be enabled to draw some Consequences, which duly weigh'd, may give Strength to that Conjecture, at least in Concurrence with other Arguments.

ALTHO' it be true, that *Tacitus* was never himself in *Britain* to be an Eye-Witness of the *Roman* Actions perform'd here, yet we may well presume he had his Information from those that had been, who could give him as compleat and punctual Accounts, of the most material and considerable Turns of Action, as if he had been himself upon the Place. And we have no room to doubt the Characters he gives of Places, Things and Persons, where he touches on them, but that they are the just, compleat and well-proportion'd Images of those Truths of Fact, which the keenest Eye-witnessing Judgments of eminent Friends, in their several Posts, had carefully cull'd out, and represented to him; and therefore we may, I think, not unjustly conclude by *Proposition 10.* these two Consequences from that Author.

FIRST, Since this exact *Author* mentions not in any part of *Britain* so much as the Name of a *Druid*, but only in the Isle of *Mona*, that it is hugely probable that there was no Appearance of such a remarkable Place of *Druidical* Residence to be taken Notice of, in any of the conquer'd Provinces of *Britain*, but what he observ'd and character'd of this Place.

SECONDLY, When he mentions in this Isle of *Mona*, such amazing Appearances of this sort of Men, so many Parts and Appurtenances of their Worship: Such a deal of their Ceremonies and Incantations: Such Spectacles of horrid Sacrifices: Such Rites of *Aruspicy* and Divination; all these being confess'd Particulars of their Religion and Worship; and sets forth the whole Action, rather as a grand religious Ceremony

remony than a Battle; I say, all this being consider'd, it is by *Proposition* 6. and 7. an Intimation equivalent with his express saying in other Terms, that the Isle of *Mona* was the capital Seat or Head-Quarters of these religious *Druids*.

FOR 'tis all one to express a Thing by an Enumeration of its Parts in a separate disjunctive Order, as by putting up the Parts into one Idea, and so call the Thing, by one general word importing the whole; both which ways are naturally expressive of the Thing intended: And here indeed we have this other Reason to add to the Confirmation of this Particular; namely, if *Corn. Tacitus* did not by that Passage of his, intend to give us an Intimation of this Island's being such a Place, we must either conceive, that the *Druids* and their chief Seat and Residence, made no considerable Figure in his Eye, and so the mention of them might be well omitted; or if they did, we must think that he kept not up to the Laws of History, to omit their Character, upon the mention of any Circumstance relating to them: But neither of these can be presum'd to be true; that Author being by approv'd Consent, allow'd to have been an exact accomplish'd Historian: And indeed these *Druids*, where they were really found, to reside in any considerable Numbers, were soon took notice of, and had a very suitable becoming Character given them by him, in his way of writing, who if they had been found, as they were in the Isle of *Mona*, in any other Places of *Britain*, we may presume would have met in him, with a mention suitable to their Appearance in such Places.

BUT since we find no such Character, no mention of such a Place, or of what may be presum'd to have been such, by this Author, in any part of *Britain*, but only in the Isle of *Mona*; and there too, he is no Niggard, considering his Style, in the description of their Persons, Array and Carriage, of their Ceremonies and Imprecations, of their Groves, Altars, and inhuman Sacrifices and Barbarities, and is indeed wanting in Nothing, but in telling us in downright Terms, that it was the *Druids* chief Seat and Residence, at least at that Time; I say, considering all this, I could no less than conclude this Island to have been that Place of Residence, especially since in many parts of it, not a few antient Names and Monuments, and other Circumstances may afford sufficient grounds, to any who are unprejudiced, to rest in that Conclusion.

AND if it be yet further objected, that tho' it be granted that this Isle of *Mona* was then found full of *Druids*, and that it be true that the chief Conduct of Affairs lay then in their Hands, yet it does not follow that it was always their chief Mansion and peculiar Place of Residence;

for being an Island, and a Place of Retreat and Safety, these priestly *Druids* might be suppos'd to fly into it, from the reach of the *Roman* Storm, and endeavour to take shelter in it, to avoid Death and Slavery: To this it may be reply'd, that it was very unlikely they should be *here*, only on that account; for if only Fear and regard of Safety made this superstitious Herd, at that Time flock to this Island, it does bewray a greater Ignorance in that sort of Men, than can be well suppos'd they could be guilty of, *viz.* to fly for Shelter and Refuge unto an untenable Place, where they might be sure to be catch'd as in a Pound, on the first Attack of the Enemy; when as they had much better have kept themselves in the Mountains, or fly to the North of *Scotland* or *Ireland*, where they might be only safe, and out of danger.

AND above all, a Consideration of the many antient Names and Monuments of *Druidism*, to this day extant in many places of this Island, will make it appear that they had a more fix'd Abode, and a longer Establishment of their Society and Order in this Country, than what will consist with but a bare Appearance of them *here*, for their Defence and Safeguard, and that in a transient Flight and Hurry. And if it be further urg'd, that those Names and Monuments, granting them to have been *Druidical*, may yet be suppos'd to have been the Effects of a very short stay of these Men in this Island; nevertheless allowing that some of these Pillar-Stones, Heaps and Altars might be rais'd in a very short Time; 'tis not yet to be imagin'd, to what end Men in that Case and Circumstance should of a sudden erect such and so many of them. And tho' it be possible they might so erect them to some Ends now unknown; yet it deserves to be consider'd, that those sacred *Groves* which the Historian particularly mentions, could not be set up all of a sudden, but must be at that Time of long and antient standing. And if we reflect on the antient Usage of erecting Altars first, and then of planting *Groves* about them, of which Custom we have particular Intimation, *Deut. xvi. 21.* where GOD himself says, *Thou shalt not plant a Grove of any Trees near (or about) the Altar:* Shewing thereby, that the primitive Usage of the Heathens was, first to build Altars, and after to plant *Groves* about them: And our Practice here, being before shew'd to be a Transcript of one of those Heathenish Customs, we may then very well conclude, that our Altars, Pillars, and other Erections, were as antient as, if not before our *Groves*; and consequently were no Effects of so short a stay, but must be of more remote Continuance in this Island, that is, (if the largeness of some of their *Karnedde* may afford us any Guess, by the gradual encrease and heaping of them yearly) they might be extant *here* a long Time, perhaps many Ages before the *Roman* Conquest.

FOURTHLY,

FOURTHLY, *Antient Names and Monuments.*

IT is already intimated how these Religious Heathens have had Groves and Altars (for their Sacrifices, suppose such) and other Appurtenances of their Religion, in this Isle of *Mona*; and that these must have been here long before the *Romans* Conquest of the Island: yet I am far from concluding the Residence of these Men in this Place from the Evidence of these Monuments only, and exclusive of Tradition, Circumstances of Fact, and other Probabilities already produced: But yet even singly, and from that Evidence alone, I think, I may appeal to any who will judge impartially of the Matter, if our Monuments in this Island, and together with them, the particular Apartments and Places of Abode of these *Druids*, by their Names to this day extant, betok'ning the distinct Orders, Offices, peculiar Works and Employments of that Sect, do not bid fairer, for such a Claim of *Primacy* and Superiority of Seat and Residence in this Island, than in any other place of the *British* Territories, where some of the like Monuments are, tho' much larger than ours, yet altogether destitute of such antient betok'ning Names and Characters, or indeed of any the least Marks and Evidences of *Druidism*, except only their bare Site and Position. For indeed, Magnitude and Immensity of Structure, which many of them in other Countries have, cannot be allow'd to be so good Arguments, as the *Druidical* Names and Characters are, of this Particular.

IT must be confess'd, that there are some of these Monuments in *Scotland*, and in the Isles adjoining, which by the Traditional Account of People there, as *Hector Boetius* affirms, are said to have been the antient *Temples* of their Gods, some of which are larger than those I have describ'd in the Isle of *Anglesey*; and I find that the same has been attested by Dr. *Gordon*, a learn'd Antiquary of that Kingdom now living, who avers, that an antient Tradition is among the People there, that these circular erected Monuments belong'd of old to the *Drownick*, as they call them, whom he interprets the *Druids*; and since the first writing of this ESSAY, I find another Author, viz. Mr. *Martin*, in his History of the Western Isles of *Scotland*, to confirm the same,

with exprefs and particular Instances: So alfo in many * *Places* of *England* and *Wales*, there are fome very ftupendous Stone-Monuments, and many of leffer fize, to be taken Notice of, which for Bulk and fome fort of Regularity, feem to furpafs thofe of the Ifle of *Anglefey*; fome of them confifting of a great Number of erected Pillar-Stones, with incumbent cross ones, in a triplicate, duplicate, or fingle Order: Some of them with *Kist-Vaen*, fome with *Cromleche* in the Center of their *Area*; and fome with *Mounts* made of Earth and Stones, near them; and fome alfo with *Rampiers* and *Entrenchments* about them; all of them generally (when many of thefe Stones are ranged together) of a *Circular* or *Elliptical* Figure in their Plots and *Area*: The Discovery and Accounts of many of which we owe to the indefatigable Diligence of the late Mr. *John Aubrey*, and † are in expectation from the learn'd Labours of our exquisite Antiquary, Mr. *Edward Lhwyd* of *Oxford*, of a more accurate Account of our *British* Antiquities, in reference to Local and Etymological Observations, than has been yet extant.

NOW thefe mention'd Monuments, though much more auguft and fpecious, many of them, than any we find in the Place I account for; and though granted to be *Druidifh*, yet in themfelves, without other concurrent Evidences, are no concluding Arguments againft another Place's being the chief Seat and Refidence of this antient Order; no more than are fome more fplendid and magnificent Churches at this Time (if I may ufe the Comparifon) againft another's being Supream and *Metropolitical*, which is far lefs elegant and ftately, as many fuch are known to be: The vaft inartificial Grandeur of many of thefe laft mention'd Monuments, arguing rather the Power and Riches, the Pomp and Magnificence of fuch People and Countries, who went to the Expence of raifing thofe prodigious Erections, than any Majority of Jurifdiction in fuch Places.

WE find not in any of thefe Places, where the mention'd Mr. *Aubrey*, and the learn'd Mr. *Edward Lhwyd*, have discover'd to us many, and thofe not to be doubted Monuments of *Druidifm*, any Names, Tradition, or anywife attested Circumftances of Fact, at or relating

* 'Tis not improbable but that the Head-Druid, with his Collegues, did hold general Affizes or Courts of Equity in thefe Places in the feveral Provinces, for the Conveniency of Peoples reforting unto them, and that in Time of Peace they frequently made their Circuits into thefe Places to judge the People.

† This Effay was writ before Mr. Lhwyd dy'd.

to, any of those Monuments, nor any one of them bearing the least resemblance of such a Name, except * *Stenton-Drem*, as may induce any one to believe them to have had that Prerogative of Seat and Residence, as we find in the Isle of *Anglesey*.

'TIS true, in the said Isle of *Anglesey*, where three main parts of the Evidence we have in this particular, *i. e.* advantage of Site, Tradition and recorded Circumstances of Fact, offer themselves above any other Place in the *British Territories*, there are not now to be seen any Monuments of that insane Structure and Magnitude, as Mr. *Camden* very fitly terms it, as *Stone-Henge*, *Roll-rick* and *Awbury*, and some other Erections, seen in other Countries; yet most certain it is, that there are in it, a greater Number of those Monuments of all sorts, than can be shew'd in any one Place, of thrice its Dimensions, in all the Isle of *Britain*; many of which I have describ'd and accounted for, and which come not behind any to bid fair for that Primacy of Seat and Residence, except only in the wildness and immensity of their Make and Structure; the People of those Ages (it seems) affecting above all Things a stupendous vastness, together with a natural Inconcinnity and Rudeness, in the Compiement of their sacred Erections.

BUT in the Isle of *Anglesey*, besides the Appearance of greater plenty of *Druidish* Monuments, such as I have endeavour'd to prove, our *Cromleche*, *Karnedde*, and *Meini Gwyr* to have been; I have shew'd likewise no less than four Townships, *viz.* *Trèr Drew*, *Trèr Beirdd*, *Bod-owyr*, and *Bod-drudau*, to bear in their Sound and Signification evident Tokens of that antient Religious Order. And all these four Places or Townships, situate and lying together upon one Slang of ground, in the most amene and delightful part of the Country; and having more also of these Monuments to this day visible, within the Verge, or on the Confines of them, than some whole Countries can shew; therefore by *Proposition 10.* I take it to be plain, that the designation made of this Place, by so many concurring Evidences, the like not to be found in any other Country, may very well amount to a *Historical Demonstration* that the antient *Druids* supream and principal Residence, which *Cæsar*, *Tacitus*, and the very *Nature* of their Discipline, avouch they had in some one Place, was in the Isle of *Anglesey*, at least for some considerable Time before the *Roman Conquest*.

* *Stone-Town-Drem.*

AND as to the Names of these Townships, if it be objected, that they do not clearly discover and denote any special Characters of *Druidism*, because the Etymology of some of those Names may proceed and be accountable for, from some other more late Causes; I shall then in reply, offer it to be consider'd, that if it appears, that the Reasons and Grounds of the Composition of these Names of Places and Townships now mention'd, be with the most manifest Probability and Congruity of Circumstances, to be deduced from some special Notes and Characters of *Druidism*, sometime peculiar to that Place, that then it also will appear to be no good reasoning, to oppose to those manifest Probabilities, an only bare possibility of their being accountable for on other grounds, especially if it be consider'd withal, that we are not like to meet with the Prospect of any such Grounds or Causes, natural or accidental, that may so conveniently lay claim to the propriety of all four, as that of *Druidism* fairly does. For though singly some of these Names may perhaps be liable to be urged beyond a bare possibility upon other *Etymons*, as that *this* or *that* may be the reason of their being so call'd, yet in Conjunction the one with the other, when the one may be taken to explain the other, and when the Agreement and Congruity of their Circumstances resolve themselves on a *Druidical* Basis, it is therefore a manifest probability that these Townships got their Names meerly on that account.

HERE let us take along with us, what has been already hinted out of *Tacitus*, namely, that the *Druids* in the Isle of *Mona* had Groves and Altars consecrated of old, and accustom'd to the inhuman Barbarities of their Religion; and out of *Strabo* and Others, that the Professors of that Religion were class'd and distinguish'd into three distinct Orders, *viz.* of *Druids*, *Ovates* or *Evates*, and *Bards*, or rather into three several Functions or Offices perform'd by Persons particularly titled by such Names: And that the *Druids* Order was also divided into two Parties, one whereof was the supream head or *chief Druid*, and the other was the inferior subordinate *Druids*; which are all four distinct Orders and Titles.

NOW to each of these, as I have before shew'd (to prove the before-mention'd Congruity) as there is in that mention'd Place of the Island, a particular Precinct bearing the particular respective Names of all these Orders, *viz.* *Trêr Drew*, of the Head-*Druid*; *Bod-drudau*, of the inferior Ones; *Bod-owyr*, of the *Ovates*; and *Trêr Beirdd*, of the *Bards*: And as these four Orders or Titles made up their whole *Hierarchy*, so those four Precincts denominated from these Orders, and situate together in one Place, ministers no small probability of these

these Orders cohabitation and chief Residence; in that Place or Territory.

Of Tre'r Drew and Bod-drudau.



IS not to be doubted, but that the Names us'd by *Greek* and *Latin* Authors, to express these Religious Persons, were taken up from *Gaulish* and *British* Sounds, such as they heard them call themselves by; and being so taken up, were pronounced and written by those Authors, a little varied and inflected into their own Idioms of *Greek* and *Latin* Terminations: For so we find them to express plurally, *Druid-æ*, *Druid-es*, *Δρῦιδ-αι*, the *æ-es-ai*, being their terminative Additions; and the sound they took them from, was most likely *Druwydd*, and that being in all probability of a plural Signification, they mentioning many, and *-ydd* being the Plural of many *British* words, as *Nentydd*, *Corfydd*, *Coedydd*, it seems therefore that the *British* Singular of that Name was *Druw* or *Drew*, the unvary'd Appellative of one Person of them, as *Tre'r Drew*, *Maen y Drew*, *Stenton Drew* in *Somerset-shire*, *Llyssfeu'r Drew*, and the little *Regulus* or *Wren*, call'd *Drew*, the constant Inhabitant of Groves and Bushes, and probably Emblematical of them, do seem to confirm and prove that the *Head-Druid* (*propter Excellentiam*) was call'd *Drew*, and so his chief *Villa* or Mansion must be call'd *Tre'r Drew*, as was before intimated.

NOW *Drew* or *Dryw* being the word expressing one single *Drywid*, or rather the Head one, *Καὶ ἱερόν*, it is probable (the *Gaulish* and *British* Tongue consisting of variety of Idioms and Dialects) that the Plural of it was variously terminated in various places, they having several Modes of expressing and terminating one and the same word; and therefore *-ydd*, *-au*, *-on* being usual Terminations of the *British* Tongue in the Plural Number, they might in some places pronounce the word plurally *Druwydd*, in other places *Drudau*, in some *Drudion* or *Drudon*, and in others *Derwyddon*; by which diversity of Construction of the same word, in diverse places, whereof we have many Examples in many words to this day, it might very well come to pass, that the foremention'd Township call'd *Bod-drudau*, and the other Place call'd *Cerrig y Drudion* in *Denbigh-shire*, do each of them really bear the Name of these *Druids*, but in somewhat different Terminations. And therefore we may not accept of that Argument which some are willing to urge, namely, that the Examples which *Dr. Davies* pro-

produced out of some Manuscripts of their being call'd *Derwyddon*, must infer that they were call'd only so and no otherwise; and consequently, because he found them only call'd so in two or three late *British* Manuscripts, though in his *Botanology* he allows them to be call'd * *Drudon*, the other Terminations of the word must be quite excluded, and the Names so terminating, though approving themselves by good Circumstances to be *Druidical*, must be discarded from the Notion, and left to seek for other Etymologies.

AGAIN, if *Drew* or *Dryw* was the true *British* or *Gaulish* sound or word expressing a single *Druid*, we are yet to seek from what most likely Etymons that word was originally compounded. It is generally said, that it was deriv'd from *Derw*, and if so, probably the word might be *Derw-riw*, corruptly *Driw* (*quasi Genus hominum Quernam Religionem vel sub Quercubus colentium*) i. e. *A Society of Men celebrating the Oak*; or perhaps I should not be much out, if I offer'd the Etymology of it from *Dir-riw*, i. e. *Genus hominum maxime necessarium*; *A Society of Men most useful and necessary*: These last being two *British* Radicals very antient, and as likely as any (notwithstanding the common Sentiments which are not always infallible) to give Composition to this venerable Name. But whether from *Derw-riw*, or *Dir-riw*, or perhaps from some other Etymons, yet not thought on, this word is undoubtedly compos'd, I will not presume to say; neither is it much material of which it is, they both bidding fairly towards it: But this I will add, and presume to offer to the Solution of this particular, that if antient Names and Things, and the original Reasons of them, may be unravel'd, by certain remaining Prints and Footsteps of them, in the Scheme of Language, we may then observe many words in our *British* Tongue, and those very antient too, and which are particularly referrible to *Druidism*, that have *Dir* for the first and principal part of their Composition, and not so accountable for, on any other Foundation; as,

Dirnad.] i. e. *Dir-ynad*, To Judge.

Dirmygy.] *Dir-mygy*, To stand out or contemn.

Dirprwyo.] *Dir-prwyo*, To substitute or supply one's Place.

* *Llystie'r, Druden.*

Dirper.] *Dîr-per*, To merit or deserve.

Drogan.] *Dîr-ogan* or *D'rogan*, To foretel and divine.

Dirdta.] *Dîr-dra* or *Dîr-draha*, A most strict Necessity.

Dirchafy.] *Dîr-uchafy* or *Dirchafy*, To mount aloft or ascend.

Dirgely.] *Dîr-gely*, To conceal or keep secret.

Dirwesty.] *Dîr-westy*, to fast, or be abstemious.

Dirwyo.] *Dîr-wyo*, To punish or amerce.

Dirfawr.] *Dîr-vawr*, Very great and excellent.

Which are all Words very antient, and all betok'ning some peculiar Quality and Propriety of Things and Actions properly relating to that Sect, and being built on the same Etymological Foundation, with the suppos'd *Dîr-riw*, may seem in some measure to pretend to and conciliate that and no other, to be the true Etymology of it; which yet considering the uncertainties of Etymological Niceties, can lay no such Pretence to it, as to deserve a contending for.



Of the Bardi and Ovates, and of the Townships of
Tre'r Beirdd and Bod-owyr.

THE Township call'd by the Name of *Tre'r Beirdd*, i. e. *Habitaculum Bardorum*, the Seat and Habitation of the *Bards*; where there are three or four *Cromleche* to be yet seen, but cast down and demolish'd many ages ago: I have taken it in Confort with the other Townships to bear uncontestedly the Name of that Society or Order of *Bards*, as they were then call'd; and to ascribe it to the later Poets call'd sometimes by that Name, who never lived together in any form'd Society, there appears no Warrant of Antiquity for it.

BUT a Township call'd by the collective Name of the whole Society, as this is, imports no less than that a conventual Seat or Habitation of that Society was once there, where that Name was left: Now, as I said, the later *Beirdd* or *Prydyddion*, though distinguish'd into certain Classes or Orders (shadowing perhaps something of their antient Institutions) as *Priv-veirdd*, *Post-veirdd* and *Arwydd-veirdd*, and the like, who having the whole Conduct and Management of their Skills and Employments particularly govern'd and directed by the Laws of the *Talaith* or Province they belong'd unto; yet they never living together in one Society, but dispersedly here and there, as they happen'd to be gifted with that Talent, cannot therefore be suppos'd to denominate this Precinct. And then it may seem that the Name of this Place must be referr'd to some other more antient Sect and Order, who did live together in a conventual Collegiate Body, and this Place bearing their Name, as associated together in one Community, must be concluded to have had an undoubted Relation unto that Order or Society.

BUT of the Township of *Bod-owyr*, wherein are also many Remains of *Druidical* Monuments, it is not (I confess) at this Time so intelligibly to be accounted for, as the other three; the Name of that Order to which I have presum'd to refer it, being now quite lost and forgotten in our Language; yet we may well conceive (as before observ'd) that the foremention'd Authors describing the Tripartite Order of these *Druids*, took the Names of those Orders from *Gaulish* or *British* Sounds or Words expressing those Orders in that Language: And
thence

thence it will seem that the *Gaulish* and *British* Names of those Orders were in substance the same with what *Greek* and *Roman* Authors in their Syntax express'd of them.

AND therefore 'tis not uneasy to conclude, that as their *Bardi* and *Druidæ* undeniably express'd our *Beirdd* and *Drywydd*; so likewise their *Ovates*, so call'd by *Strabo* and *Ammianus Marcellinus*, by the same Consequence must express some Name they had at that Time on one of their Orders, sounding like *Ovydd* or *Offydd* (-ydd being sometime a singular Masculine Termination, as *Gwebydd*, *Dirinydd*, *Philosophydd*) which did signify their Priests and Physiologers, such as those Authors mention. But what will most rationally confirm this Conjecture, is the Agreeableness of the Composition of the word with the Nature of the Thing; *Off* or *Offer* most plainly denoting (*res Sacras*) sacred and holy Things, as *Offrymmu*, *Offeren*, *Offeiriad*, *Dio-vryd*, i. e. *Du-off-rodd* (*Deo sacra donatio*) do evidently testify: And *Eydd* or *Iddion* being equipollent with -*wyr*, they might be *Offeydd*, *Offyddion* or *Offwyr* in the plural Termination; and consequently *Offwr* or *Offydd*, in propriety of speaking, is no more than *Persona Sacra* or *Sacerdos* with the *Latins*, which is the very same with what *Strabo* explains of one of their Orders, which he calls *Ovales*, Priests and Physiologers.

ON this account, observing that *Offwyr*, the same with *Offeydd* in the *British* Plural, not only in Sound, but in Signification also, exactly answers the word *Ovales*, which that Author expressly tells us, was the Name of one of their Orders; and finding, even in those Townships, which so evidently bear the Names and Characters of the other two Orders, one Place or Precinct call'd *Bodovyr* or *Bodoffwyr*, I could no less than take it, in Comportion with the rest, to have been an Apartment of that Order call'd *Ovales*, i. e. Priests and Physiologers.

IT may be here objected, that *Offrymmu*, *Offeren*, *Offeiriad*, &c. are words which the *Romans* left, not found here among us, deriv'd from *Ob* and *Fero*, two *Latin* Radicals; and that *Ovates* being a Name which the *Britains* had before the *Romans* had any thing to do in these Countries, that therefore the now *British* words *Offrymmu*, *Offeren*, *Offeiriad* can be of no use to prove *Off* and *Offer*, to betoken (*res Sacras*) sacred Things; and consequently to give, *Ovates* and *Offwyr*, an Etymology on the Foundation I have now intimated. To this I answer, That altho' similitude of Sounds does not always prove that words of the same Signification and Sound, in different Languages, are the Products and Derivatives of one another, yet all I urge in this case,

is that *Off* and *Offer* are most antient *British* or *Gaulish* Sounds, and do carry with them the Notion of sacred Things, whether they be deriv'd from *Offero*, or *Offero* from them, it matters not, they being both of them surely (as all words relating to Religion generally are) most antient Sounds. And *Offrail*, a Sacrifice, and *Juraim* or *Iffrain*, to offer, in *Irish*, where the *Latin Offero* could not much influence, (the *Romans* having never conquer'd that Country) is a Confirmation of it. And it is well known that the antient *Gaulish* or *Celtish* Tongue, was spoke in *Liguria*, *Lombardy*, and other parts of *Italy*, as is observ'd by *P. Diaconus*, *Servius* and *Others*; and consequently might well communicate with the *Ausonian* and *Hetruscan* Tongues, out of which the *Latian* or *Latin* was mostly compos'd.

A N D on this account, we may rather suppose, that many *Latin* words which agree with the *Gaulish* or *British*, as *Terra*, *Tir*; *Aurum*, *Aur*; *Mare*, *Môr*; *Ignis*, *Engil*; *Avon*, *Amnis*; *Aer*, *Awyr*; *Vitrum*, *Gwydr*; *Fons*, *Ffynnon*; *Mori*, *Marw*; *Murus*, *Mur*; *Tribus*, *Trev*; and many more, were words borrow'd from the antient *Celtæ*, our Ancestors; and hence it is not unlikely that the *Latin Offero* might likewise be deriv'd from our *Off*, *Offer*, *Offrail*, *Offrymmu*; or at least, that those first People, tho' differing in Language, might agree together in the Sound of some very obvious and important words, as we see now that *Temple*, *Altar*, *Catholick Faith*, and other principal words of Religion, have their Sounds, without much Variation common in almost all the Tongues of *Europe*. And we may add to this, that the *Latin Offero* resolving it self to *Ob* and *Fera*, will not much relieve the Objection, because it is well known, that the Letter *B*, of which *Ob* is made, had in ancient Times, in many words, a much softer Pronunciation than now it generally obtains; and 'tis as well known that the Grammatical Reduction of the *Latin Tongue* into exact Rules of Art and Politure (which probably first started the Composition of *Offero* from *Ob* and *Fero*) was not very antient, no elder than about the middle Time of the *Roman* Consular Empire, as *Quintilian* observes, (*Lib. l. c. 5.*) who tells us, That before those Times the *Latin Tongue* was very barbarous and rude in its Expression, having in it many words of other Languages, but especially (saith he) *plurima Gallica*, very many *Gaulish* words: So that on the whole matter, we have room enough to conclude, that the *Latin Offero*, and the *Gaulish* and *British* *Off* or *Offer*, were both of them very antient words, however deriv'd, and might very probably give the Name of *Offwyr* to that Order of *Druids*, which *Strabo* mentions by the Name of *Ovates*; and whence the present words, *Offrum*, *Offrymmu*, *Offeiriad* might proceed; and consequently

consequently entitle this peculiar Place or Precinct by the Name of *Bod-Offwyr*, or *Bod-Owyr*, as 'tis call'd to this day.

NOW having traced the Names and Characters of this Religious Sect and Order of Men so far, as they fall under the Consideration of my present Subject, I will here stop a while and take a View of their whole Hierarchy and Discipline, from what Hints and Minutes we have, deliver'd to us by *Cæsar* and Others, of their Management and Conduct. We cannot suppose, as is hinted in the last words of the second *Objection*, though the Civil Policy in *Britain* was canton'd and parcel'd into many petty States and Governments, that the *Druidical Hierarchy* was in like manner dwindled into little Distributions and independent Consistories, that is, that every State and People had their peculiar Set of *Druids* within their own separate Territories to manage the Affairs of Equity and Religion: For it will appear on a due Consideration of the Matter suppos'd, that such a Distribution totally overthrows the very Nature of their Discipline already describ'd, and contradicts the very Scheme which *Cæsar*, who best knew them, gives of their Institution and Management in *Gallia*; where the Civil Rule and Government was as much divided into different Interests and Principalities, as it was in *Britain*; who yet positively affirms, That that Discipline (he means their Rule and Administration) was in its highest Exactness and Accuracy learn'd in *Britain*, and consequently, as I said before, does prove it to be here then in its greatest Uniformity and Perfection: *Et nunc (says Cæsar) qui diligentius eam rem (meaning their Discipline) cognoscere volunt, plerumque illuc (meaning Britain) discendi causâ proficiscuntur.* So that their Discipline in *Gallia*, which *Cæsar* proves was learn'd in *Britain*, being rigidly *Architectonical* under one *Sovereign Head or Chief*, and their inferiour Orders from all Parts solemnly convening in one Place, as a separate and distinct Body of Men, and whose Authority extending over all their little States and Regalities in *Gallia*, we have then very good Reason, as I before shew'd, to conclude, the same of them in *Britain*; for that in *Gallia* was but what was learn'd here: And their Hierarchy and Scheme of Government being of that dependent subordinate kind, as all describe it, we have no grounds left us to imagine that it was divided in *Britain*, into as many Consistories or particular Religions, as there were separate States and Governments in it. And if that * Place of *Ta-*

* *Annal. Lib. 12. Cap. 8.*

citius, where *Caradlacus's* Men (*Gentili Religione sese obstringebant*) i. e. swore and bound themselves by Vows, after the Religion of their Countries, be urged for a Diversity of Religion in several Countries; I answer, it can prove no more than that they might have, in the different Provinces of *Britain*, different Usages and Rites of *Objuration* and solemn *Vowing*. It being usual, as *Cæsar* tells us, *Qui præliis periculisque versantur, aut pro victimis homines immolabant, aut se immolatos vovent*, viz. to make those solemn Vows, to keep them warm and steady in Wars and Dangers.

N A Y further, that this antient Order of Men was a distinct Society by themselves, scarce at any Time mingling with the rest of the People, but when call'd to their Tribunals and Altars, is somewhat plain out of *Cæsar*; for in Time of War and publick Distractions, they were all gone, (*Druides à bello abesse consueverant*) says he; and where could they so readily withdraw and absent themselves but to their own *Palladium*, or Place of Habitation? Hence probably it was that the *Romans* saw them not, until they beat up their Quarters in this Isle of *Monu*; and then indeed, a very frantick Army of them (so *Tacitus* describes them) appear'd and presented themselves before them.

A N D when also these *Men of Religion* sojourn'd and lay abroad, dispers'd among the Laity, performing their peculiar Offices and Functions, they were no part of them, in any Province they came into, or concern'd in any warlike Affairs, or subject to any Government save their own; *Neque tributa cum reliquis pendunt, militiae Vacationem, omniumque rerum habent immunitatem*, says *Cæsar* of them, by which it appears; First, That their Administration of Religion and Equity among the People, was only in Time of Repose and publick Tranquility, which may be one reason why *Roman* Authors make so slender mention of them, or of their Appearance in any publick Action; and, Secondly, Tho' they did actually reside, in Times of Peace and Safety, on their several Districts throughout the Nation, where they were employ'd; yet they being, as we find, no Subjects of the several petty Governments wherein they sojourn'd and acted, but being Free and at Liberty in all Things, (*omnium rerum habentes immunitatem*) as *Cæsar* expresses, they might retreat and withdraw to their common Sanctuary or Place of Refuge and Safety when they would. And the great Power and Respect they had with the People in all Countries, may be conceiv'd to have been a sufficient safe Conduct to them in that Retreat, to come from all Places of the Land to this their
Head-

Head-Quarters or Habitation; or when summon'd, to make their repair to their great and solemn Conventions and Assemblies, which they frequently did; and which also serves to shew, that the many and different States and Governments in the Nation were no Impediment to their Resort to that one Place, and consequently can be no just Exception against their having had somewhere, *one principal Seat and Habitation* to resort unto, when call'd and summon'd to make their Appearance in it.

Object. 3.

THE third *Objection* is, That these *Druids* cannot justly be entitled to so eminent and extraordinary Knowledge and Learning as is usually attributed unto them, seeing the *British* Nation in general, before the *Romans* invaded us, labour'd under very great Barbarism and Ignorance, which cannot well be presum'd they would have done, if they had such Men of Skill and Knowledge as these *Druids* are commonly reputed to have been, for their Guides and Instructors.

THE main of this *Objection*, is to abate of the *Moral* and *Intellectual* Qualifications, which are usually, and by some of the best Lights of Antiquity, attributed to this *Druidical Sect*; but any one taking a View of the Reason on which the *Objection* is founded, will easily perceive, that it is built on a very fallacious Scheme of Reasoning; there being no necessary Connexion between the compared and adjusted Parts of it: For it is not to be suppos'd, by *Proposition 9.* that a polite and well qualify'd Magistracy makes always a knowing and civil Populace and Vulgar: It may be very often the Interest of Superiors, to depress and darken the Intellectuals, to corrupt and deprave the Morals of the common Populace, in order to dispose and model their Minds, and to mould and figure their Passions, to what Form and Posture they please; which is not unlikely was in some measure the Case of the vulgar *Britains*, under the Conduct and Management of these cunning *Druids*: And therefore it is not unlikely to be true, that these *Druids* might well be such Men, as I have reckon'd them, although the *British Vulgar* were immers'd, which yet is far from being prov'd, in the grossest Barbarism and Ignorance.

FOR some Mitigation of this Charge, 'tis yet further to be consider'd; that as to Morals, the *Decorum* and Plausibleness of the Address

dress and Conduct of People, have by manifest Experience, been found, in all Times and Places, to vary and to depend, in a great measure, upon Humour and Fancy: And what was esteem'd Barbarism in one Age or Place, may have been reckon'd Civility and Decency, in another: For in moral Actions, we are to reckon much on Ends and Causes peculiar to certain Times and Places: And then indeed, we have something to apologize for many Actions, wherein our Ancestors, the *Britains*, by our present Estimate of Things, as now consider'd, seem to have been very rude and barbarous, which probably were not so accounted in those days.

THE Instances that are produced of the *Britains* Barbarity and Ignorance, are of several sorts, no one whereof being liable to take away the Reputation and Merit, as to Skill and Knowledge, of their Guides and Instructors; nor indeed of their own, further than what unavoidable Necessity, and the then present Circumstances of Affairs, put them on the practice of.

MANY of the Inland People (saith *Cæsar*, speaking of the *Britains*) sow no Corn, but live on Milk and Flesh: I answer, perhaps the great Woods in some Countries, and Rocks and Mountains in others, enforced them to it: And we may well think so, because we are assur'd by *Cæsar*, *Tacitus* and *Pliny*, That they had in many Places of the Land, good store of Corn, Bread and Ale.

THERE are some Things falsely charg'd on them, as that they knew not the use of Cloaths, as *Herodian* affirms; and that they liv'd only on Prey and Hunting, and dwelt in Tents, naked and without Shoes, as *Dio* reports of them: All which cannot be understood of them, but with Restriction to some particular Places and Circumstances: For that *Cæsar* positively affirms of them, that they wore Skins of Beasts, which probably explains what *Tacitus* meant by [*veste ferali*] in the Expedition of *Anglesey*: Nay, *Diodorus Siculus* takes upon him to describe certain Garments of theirs call'd *Brachæ*, *Brych*-wise perhaps: Such as the party-colour'd Trousers which the *Scotch* Highlanders are known to wear to this day, or the *Braccan* of the *Irish*. *Strabo* and *Martial* do mention other *British* Habits; but *Pliny* seems to put the Matter out of doubt, saying, That the *Britains* at some Sacrifices us'd to go naked, which plainly intimates, that at other Times, they went not so.

AND if their great Woods at that Time, made the Air warmer, and if the frequent Wars and depredations, hind'ring the breeding of Sheep, and cultivating of Hemp and Flax, necessitated the People to
take

take on lighter cloathing; 'twas no Effect of Choice, and therefore no Token of voluntary Barbarism in them, such as might have been amended by more skilful Instructors, but rather the Fate and Misery of the Times, which put them on such gross unseemly Customs: 'Tis not indeed unlikely but that Men in the first Ages of the World went very thinly clad, if not many of them naked; and that the Custom of wearing Cloaths grew, as People grew more Polite and Civil, others continuing to this day to retain their antient Simplicity and Nakedness, and that too in some Places, under as cold Climates as our own is: Which is an Argument, that if People in the first Ages of the World had gone warmly cloath'd, as now they do, whole Nations would scarce be induced to throw off that Custom of wearing Cloaths and go all naked: And therefore 'tis probable the ruder Nations generally went half naked, till they came to be more civiliz'd and enured to a more decent Course of Life.

BUT here with us, if in some places Men went naked, as the Author mention'd says they did, 'tis not unlikely, but that the Paint and Varnish which they are said to have us'd on their Bodies [*vitro corpora infecti*] as *Pomponius Mela* has it, might and did so constringe their Pores, and so glaze and harden their external *Cutis*, that the Injuries of Air and Weather did not much affect them: And as for the scari-fying of their Bodies into the exact resemblances of Birds and Beasts, which something favours that Opinion, as *Solinus* represents them; all That may be no more than a warlike Flourish, or a sort of *Heroick Bravery* in them, to expose their effigiated Breasts and Arms, in that naked manner, when fighting their Enemies, favouring more of Art and Accuracy, than of any Barbarousness and Stupidity in those resolute warlike People.

BUT for their unclean and unnatural Cohabitation, and the mixing together of Parents with their Children, and of nearest Relations, one with another, as *Cæsar*, who surely should have a true Account of them, tells us they frequently did: It looks indeed like a heavy Charge, and may pass for the grossest Instance of Barbarity they could be tax'd with, if they were guilty of it. But 'tis probable, it was a Character given them by their Enemies, who from the smallness of their Houses (those being little Huts, without Partitions or Apartments, as *Strabo*, *Diodorus Siculus*, and the very *Remains* of them to this day, do testify) concluded perhaps, as we often do of the *Wild Irish*, that they lay together there, without distinction of Age, Sex, or Kindred, which probably was but a *Mistake*, and the like

Misrepresentation of them; for the old *British* Houses were little round Cabins (*Cronglwyd*) of small Capacity, as the * *Ruins* of them still shew, yet they were generally in Clusters, three or four of them together, which it seems serv'd them for Rooms and separate Lodgments: And sometimes many were included together, within the compass of one Square or Court, which, I suppose, were their more fashionable Houses.

IF this be not the reason of that Account given of them, 'tis, I confess, too difficult to excuse those profest Moralists, under whose Cognizance and Superintendence they were, unless we may give ourselves room to think, that Natural Conscience, and what we now call Humanity, was defective in their Guides and Instructors, in that one particular; or at least, that their Religion, too much intoxicated by the Spirit of Delusion, and warp'd by politick Ends, relax'd and indulg'd to them that beastiality: However it was, it is no Proof of the general Ignorance and Barbarity of their Guides and Teachers, if they apprehended *Nature* too favourably in that one thing; and therefore they might politickly overlook that Turpitude, and take it no Crime, to allow, or give no Stints, to the unbridled Lusts and Appetites of the impure and heady Vulgar, provided they paid them their due Submission and Obedience, in what they commanded to be done and observ'd by them, in other Particulars: But as it is not likely the Fact was true; so there is little need to use any Endeavours to obviate any Inferences that can be made from it.

T H E R E needs no more to be added, 'tis sufficient to evince, that these *Druids* might be Men of general Morality and Knowledge, after the Mode of that Time, though the vulgar Crew more sufficiently tainted with gross Stupidity and Ignorance, which is yet far from being proved by the Instances produced, especially of their Laity in general, who by what appears of their Actions and Behaviour to the *Romans*, and also by what we have, of their Sayings, Address and Conduct, register'd in Authors of Account and Credit, seem to have been Men of good *Sentiments*, *Moderation* and *Temper*; and not meanly acquainted with the Principles of *Humanity* and *Nature*; all which we must suppose, they imbibed from their *Druidical* Education.

* Now call'd, *Cyttie'r Gwyddelod*,





D^{na} A. Madelin: Boadicea. Q. of $\frac{1}{4}$ Sceni: ex Dione

IF any scruples this, let those admirable Speeches of *Galgacus* and *Caractacus*, and those pathetick Debates and dying Resolutions of our famous * *Boadicea*, recorded by *Tacitus*, be undeniable Specimens and lasting Marks of Sense, Honour, and accomplish'd Nobleness of Thought and Temper, eminently conspicuous in these *British* distress'd Souls; and Arguments also of the like Qualifications, in others of their more fashionable *Laity*, whose Characters the hastning Pen of our *Historian*, had no Time to transmit to Posterity, as he had done, perhaps no less truly, than elegantly, of these noble and memorable Personages.

'T WILL deserve the while to repeat here that gallant Speech of *GALGACUS*, the *Caledonian*; in which we see how the *British* Genius was furnish'd with clear and sprightly Notions of Humanity,

* When *Tacitus* had given an Account of the Conquest of the Isle of *Mona*, by *Paulinus Suetonius*, he says, That that General was suddenly recalled from finishing his Enterprize, to repel the violent Attacks and Hostilities of our famous *Boadicea*, who had raised a very numerous Army in the Southern Province against the Roman Garrisons, which she had almost totally destroy'd: He thus relates the words of that Illustrious Heroine.

Tacit. *Annal.* Lib. XIV.

" *Boadicea*, says *Tacitus*, having placed her Daughters in her Chariot before her, as she came to
 " address her self to every several Nation in the Army, declared, That she came there, not as a
 " Lady descended from so noble Progenitors, to make a Kingdom or Riches the Matter of the
 " Dispute, but as one of the common People, to avenge their loss of Liberty in general, and
 " in particular, the monstrous Villanies perpetrated in her Family, and the vile Usages done
 " to her own Person, having had her Body whipp'd and scourged by them, and her Daughters
 " Chastities barbarously violated. [She added,] The Outrages of the Romans were grown
 " so enormous, that the Bodies of none among the poor Britains, of what Quality soever,
 " were exempted from the Scourge and the Whip, and their Lust so impetuous and extrava-
 " gant, that neither the Aged nor the Young could escape their Pollutions; yet as some
 " Comfort to us [says that magnanimous Lady] the Gods seem to be for us, and to favour
 " our just Revenge; for the Legion that durst come and hazard a Battle, was cut in Pieces by
 " us, and the rest, what do they do, but sculk in their Camp, or seek Means to escape us by
 " Flight; so that they will never be able to abide the great Clamour on the first Onset of our
 " Men, and the rattling of our Troops and Chariots, much less the Power and Force of our
 " fighting, when we come to close with them: If therefore [said she] they would weigh with
 " her the Number and Power of her Forces, and withal the Motives of the War on her side,
 " resolve they should, either to vanquish or to die, in that Battle: For the Men [said she]
 " then, if the Day be lost, may live, if they like it, and can escape, and support that Life,
 " with the bitter Fruits of Thralldom and Slavery; for her own part, her firm Resolution was,
 " to die that Day, or be Victorious.

The Day was lost, and she ended her Life by Poyson, and with her fell Eighty Thousand Britains in that Battle.

and well inform'd in the just Rules of Nature and Interest; for the speaking and delivering that pathetick Speech to the whole *Multitude*, in that Strain, and with that admirable turn of Thought and Expression, supposes *them* in general to whom he spake, to have been of a well taught and regulated Capacity, both to apprehend and to be moved by it; from which indeed, we may take much truer and surer Estimates of the Knowledge and Accomplishments of their Guides and Teachers, than from a few instanced Immoralities and gross Usages of the more inferiour sordid Vulgar.



THE
S P E E C H
O F
G A L G A C U S.

WHEN I consider the Cause of this War (says Galgacus to his resolute Army) and our present Necessity, I have great reason to presume, that this Day, with this Unanimous Resolution of yours, will give a happy beginning to the Freedom of the whole Island. We have lived thus long in the full Enjoyment of our Liberty: And now there is no Country beyond Us; nor indeed Sea, to secure Us, while the Roman Navy can thus hover on our Coasts; so that Arms and Fighting, as Honour will recommend to Men of Valour, so will Self-Preservation to the worst and most cowardly of Us.

THE Battles heretofore which with various Success have been fought against the Romans, have always rely'd on our Bravery, and expected a Turn from it: For * We are the very Flower of the Britains, and therefore seated in the most inward Part of the Country, without Ken of other Nations enslaved by the Enemy: So that our Eyes are yet unpolluted and free from the Contagion of foreign Tyranny. There's no Country further on this side of it, nor Liberty on that: This Corner which hath preserv'd Us, hath hitherto been unknown to Fame; now the remotest Part of Britain lies open to them, and People think every thing great and magnifi-

* By this it appears that Scotland was then inhabited by Britains.

cent that is strange and unknown. Beyond Us there is no Country, nothing but Waves and Rocks: The Land inward is all under the Roman Vassalage already: 'Tis in vain to curry Favour with them by Address or Submission: Their Pride and Haughtiness is not to be thus laid, who ransack the Universe, and when they have plunder'd all Lands, and want more, they set Sail and rummage the Ocean, to find more.

WHERE the Enemy is rich, there the Prize is Wealth; where poor, 'tis Ambition: Neither the East nor the West have sufficed them: These and only these covet and gape after the Wealth and Poverty of the whole World, with equal Appetite and Pleasure. Spoil, Murder and Pillage pass with them under the Name of Government; and where they make Solitude, there they think they have made Peace. Children and Relations are dear to every one, yet they press them: They bereave us of them, to make them Slaves in foreign Countries. Our Wives and Sisters, if they escape ravishing in a violent hostile manner, yet under the Name of Guests and Friendship they are certainly debauch'd by them. Our Goods and Fortunes become theirs by the Name of Tribute, and our Corn, by that of Provision. Our Bodies and Hands are put by them to the Drudgeries of paving Bogs and Woods, with a thousand Stripes and Indignities to boot.

THOSE who are naturally born Slaves, are but once sold, and then maintain'd at the Owners Costs. But the Isle of Britain daily purchases, daily feeds and maintains its own Bondage, at its own Charge: And as in a private Family, the last Comer is always the most scouted at by his Fellow-Servants; So in this old Bondage of the World, we who shall be the vilest Slaves in the Universe, are now to be destroy'd if they can do it: For we have no Fields to cultivate, neither Mines nor Havens to be employ'd in: And therefore to what purpose should they let us live; besides, the Courage and Resolution of the Conquered is never grateful to the Conqueror: And this Distance and Privacy it self, as it makes us safe, so it will make us the more suspected.

THUS seeing we have nothing to rely upon, let us put on Resolution, as well those who tender their own Safety, as they who value Honour and Glory. The Trinobantes, under the Conduct of a Woman, extirpated one of the Colonies, and forced their Castles: Nay, if Success had not slacken'd their Diligence, they might have entirely ridded themselves of the Roman Yoke. We are as yet whole and untouch'd: We were born free; let us shew them in the first Onset, the Bravery of the Men
they

they will meet on this side Caledonia. Do you imagine the Courage of the Romans in War, to be every jot as great as their Debauchery in Peace? Their Glory is all owing to our Dissentions; the Faults of their Enemies have been made use of to raise the Reputation of their Army. As nothing but Success could have held that Medley-Army of theirs, pick'd out of so many Nations, together; So they would soon dissolve upon a Miscarriage, unless we can suppose that the Gauls and Germans, nay, to our Shame be it spoken, many of our own Countrymen will lend them their Lives to establish a foreign Power, who have yet been longer Enemies than Slaves to them, and go on with a true Zeal and Affection to this Quarrel. No, this is nothing but the Effect of Fear and Terror, which are no great Motives of Endearments; these removed, their Hatred will break out, as their Fear goes causeless.

WE have all the Motives that excite Victory on our side; the Romans have no Wives to encourage them to stand to it; no Parents to upbraid them, if they run away: They have either no Country at all, many of them, or at least not here, to animate them: Their Number is so small, that they stand in fear, gazing at the Haven, the Sea, the Woods, and every Thing that is strange about them, that they seem pent here and deliver'd to our Hands by Providence.

LET us not be daunted by the shew they make, by the glare and shining of their Gold and Silver, which will neither defend them, nor hurt us: We shall find those of our side in the very Body of the Enemy. The Britains know very well 'tis their own Game and Interest: The Gauls are still mindful of their lost Liberty; and the Germans will desert them, as the Usipians but lately did.

BESIDE this, there is nothing can put a stop to us: The Castles are empty'd: The Colonies consist but of old Men; and the Cities are in Discontent and Factions, while they unwillingly obey those that unjustly govern them: To see the Roman General and Army here before you: There's the Tributes, Mines, and all the Plagues and Punishments that attend Slavery: 'Tis to be try'd by this Days Engagement, whether or no we are to endure them from this Moment for ever, or be immediately reveng'd on them: And therefore since we are now to dispute this with them, Let us think both on our Ancestors and our Posterity.

THIS

THIS is the Speech of the valiant *Galgacus*, (*Gallawc ap Lluenawc* in the *British* Tongue) to his *Caledonian* Army: And though the Elegances and Rhetorical Flourishes of it, may in a great measure be owing to the eloquent Pen of the Relator; yet the Matter and Substance (being peradventure taken up by some one who understood both Languages, related to *Agricola*, and so * to the Historian) might be the very same as was spoke by that Noble *Britton*. But whatever some may think of this Speech, that other incomparable one of *CARACTACUS* (*Cariadoc* with us) before *Claudius*, and the whole Senate of *Rome*, can have no Suspicion, of being by the Historian put upon him: For what that Noble *Captive* spoke and deliver'd then before that august *Assembly*, was so much taken notice of, and admir'd; and made that Impression on the People of *Rome*, that it is not to be suppos'd, that any Historian, within so short a Time, as *Tacitus* wrote his History after it, could conveniently feign it.

* Some do imagine, and indeed not unreasonably, that *Tacitus* was himself about this Time, with his Father-in-Law, *J. Agricola*, in Britain; being induced to think so, by the very minute and lively Descriptions he gives of many Things, and the Circumstances of them, therein acted; particularly from a Passage in his Book of the Life of *Agricola*, Cap. 24. where mentioning an Irish Prince, who had fled to *Agricola* for Succours against his Rebellious Subjects that had expel'd him; *Tacitus* thereupon immediately adds, *Sæpè ex eo audiivi*, (i. e.) he many times told me (being no doubt assisted by an Interpreter, if he meant that Irishman) how easy it was for the Romans, with a few Forces, to master all Ireland. See *Philos. Trans.* N^o 356. Page 783.

However, it is pretty plain that *Agricola* (if from him the Historian often heard it) took care to furnish *Tacitus* with an exact Account of many Particulars in that British Expedition, and not unlikely gave him the true Purport of this Speech of *Galgacus*, for often relating infers so much.



THE
S P E E C H
O F
C A R A C T A C U S.

When *CARACTACUS*, with a great Train of his Countrymen and Family, was brought in Chains before the Emperour, he spake (says *Tacitus*) to this purpose, as he stood before *Cæsar's* Tribunal.

IF the Moderation of my Mind in Prosperity had been answerable to my Quality and Fortune, I might have come a Friend rather than a Captive into this City, and you without dishonour might have confederated with me, Royally descended, and then at the Head of many Nations. As my State at present is disgraceful; so yours is honourable and glorious: I had Horses, Men, Arms and Riches; why then is it strange I should unwillingly part with them? But since your Power and Empire must be Universal, we of course among all others, must be Subject: If I had forthwith yielded, neither my Fortune nor your Glory had been so eminent in the World: My Grave would have bury'd the Memory of it, as well as me: Whereas if you suffer me to live now, your Clemency will live in me for ever, as an Example to after Ages.

NOW, what so brief, and together so full and transcendently surprising, as the words of this brave Heroick Person (probably spoke in his own *British* Tongue, and interpreted to the Noble Audience?) his Address and Comportment, his strong Sense and Courage, what are they, but so many Advocates for our Country's Reputation, so

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many

many Witnesses that so accomplish'd and magnanimous a Soul was not bred up in Barbarism and Ignorance; that it must be confess'd, that the School and Discipline which form'd those Minds, and instilled into them these bright and noble Sentiments, must be furnish'd with a considerable share of Virtue and Knowledge, which here could be no other, than that of the *Druids*.

HAVING produced these noble Effects of *Druidical* Education in the Address and Behaviour of the Persons they had brought up, I shall here subjoin a small Specimen of their *Ethicks*, or the Form the *Bards* made use of, in composing and reciting to their Pupils, the Documents of Humanity, which they were oblig'd to learn by heart; every third Verse concluding with a *Moral Maxim*, after this manner.

† By the three first, they seem to invoke their Groves, and to set out the great Privileges of the Priests of those Groves or profess'd *Druids*, in being made free by their Profession from all Restraints and Exactions, as *Cæsar* records of them, *De Bell. Gal. Lib. 6.*

† *Marchweil Bedw briclas,*
A dyn vynbroet o wanas,
*Nac addev dy * rin i was.*

Marchweil Derw Mwynllwyn,
A dyn vynbroet o Gatwyn,
Nac addev dy rin i vorwyn.

Marchweil Derw deiliar,
A dyn vynbroet o garchar,
Nac addev dy rin i || lavar.

† By the other three, they seem to invoke the Mountain *Eyryri*, as the *Greeks* did *Parnassus*, and the *Cretans* Mount *Ida*; for *Gildas* expressly tells us that they worship'd Mountains and Rivers; and then concluded every *Triambick* with a *Moral Doctrine*; and out of such Verses as these, I doubt not, all our *British* Adagies were collected.

† *Eyri mynydd, Hudd escyt,*
Odyd amdidawr o'r byt,
Rhybydd i drwch ni weryt.

Eyri mynydd, pisc yn rhyt,
Cyrchyt Karw Kilgrwm Cwmclyt,
Hiraeth am Varw ni weryt.

Eyri mynydd, gwint ae tawl,
Llydan lloergan, glafs tavawl,
Odyd dyn diried dibawl.

* *Cyfrinach, or a Secret,*

|| *Dyn Siaradys, or a talkative Man.*

An old *Cornish Englyn* of the same sort, found by Mr. *Lhwyd*.

*An lavar Koth yw lavar gwir,
Bedd deru re ver, dhan tavaz re hir
Mez den heb davaz a Gollaz i dir.*

THAT these were some of those very *Verses* with which the *Druids* us'd to instruct their Scholars, tho' from the Purport of them one may have grounds to believe they were, I will not affirm: Yet we are sure they are very antient, as being collected by *Lhowarch Hên*, a Prince of *Cumberland*, who lived *Anno 590.* and amongst his *Epicedia* or *Englynion*, preserv'd unto this day: That these I recited (though among his Works) were not his own, is evident by the Language of them, these being purely *Venedotian*, or the *North-Wales British*, whereas his Rhimes are in the *Cumbrian* or *Pictish* Dialect, by us now very difficultly to be understood; and none can doubt but at that Time many Relicks of the *Druidical* Learning, especially the moral part of it, were preserv'd either in Books or Memory, for tho' the *Druids* writ nothing, 'tis probable the antient Christians who succeeded them did, and were careful of preserving what was good and laudable in it. After this manner we suppose they handled other *Sciences*, which working wholly on the *Memory*, wherein they got the *Maxims*, *Rules* and *Canons* of them by heart, Reason on any Emergence was soon enlightned by them, and render'd the Men great Proficients in what they undertook, as Authors relate of them. As to what I say here of these *Druidical* Verses, or at least very antient ones in imitation of them, my late learned Friend, * *Mr. Edward Lhwyd* of *Oxford*, was firmly of the same Opinion with me therein, and has deliver'd it to the Publick, in the End of his *Cornish-Grammar*, where the Reader may find more of this Particular.

THIS therefore being so far confirm'd by Evidence arising from the Nature of the Thing, and seconded by some special Circumstances of Fact, I shall not need here to repeat the several Kinds and Species of Knowledge, the *British* and *Gaulish* *Druids* excelled in, and

* The READER is to understand, that a great Part of this Book was composed before the Death of the said Mr. *Lhwyd*, but this after; which will reconcile what I say of him when living, and what when dead; and Dr. Gordon comes also under this Remark, who was alive when I mention'd him.

the many Authorities produced for them, which you have in the former ESSAY: But I shall rather conclude the Reply to the last Objection, with a short Hint of the State and Progress of Knowledge in the first Ages of the World, and resolve the whole into a Demonstration of the Feasibleness and Facility of conveying down a great deal of that Original *ante-diluvian* Knowledge unto this *Druidical* Sect or Order of Men, in these Western Parts of *Europe*; which shall be my last Proposition.

Prop. II.

'TIS generally allow'd, that before the Flood, what by Original Infusion into *Adam*, stronger temperament of Body, more serene and vigorous Faculties of Soul, the unspeakable Advantages of many hundreds of Years personal Experience, &c. Knowledge in all the Parts and Circumstances of it, must have arriv'd to a most eminent degree of Politure and Perfection. And Knowledge once set up and digested into Positions and Theorems, is easily communicable to any Age or People that come after:

FIRST, This is amply attested and improved into the force of a Proposition, by many excellent Authors, both Antient and Modern; that is, that *Adam* was created with a very great Perfection of Knowledge, and a profound Insight and Penetration into the Nature of Things, not only, I say, the most learned of the *Jews* give great and ample Testimonies, viz. *Plasmavit Deus Adam* (says the Paraphrast upon the *Samaritan Pentateuch*) *replevitque eum cum spiritu Sapientiæ & Scientiæ, ut inde ad posteros, omnes Artes ac Scientiæ tamquam ex primo fonte promanarent.* And in this Strain they generally comment on *Adam's* Creation; but also, the Text of *Moses* seems to prove it, *Gen. ii. 20.* where *Adam* is brought to give Names to Things; which Names so given, being adapted to the peculiar Properties and Natures of the Things named, it follows that he must have a previous Insight and Knowledge of the Properties and Affections of Things, to give them such agreeable Appellations and Characters.

SECONDLY, There were many Particulars of the sublimest *Ar- cana* of Nature, discover'd in those early Ages of the World, which prove, either that *Adam* was supernaturally instructed in the secret Knowledge of Nature, and that the Ideas he so receiv'd, were pre-
serv'd

serv'd by him and communicated; or that such instrumental Helps for the advancing the Reach of Human Perception, as Nature could be capable of supplying, *was not then wanting*: For how, without either of these Means, *viz.* a transcendent *Natural*, or *Artificial* (as we lately have found) Perfection of Human Faculties, could the *Pythagorean* System of the World, and therein the Motion of the Earth be so antiently establish'd? Without this Supposition, it is, I think, impossible to account for the Ancients Discoveries, into the Medicinal Operations and Properties of Animals, Vegetables and Minerals: To give a reason for the establishing (if there be any Truth and Certainty in it) of what we call *Judicial Astrology*, which is known also to have been very antient; and several other useful Arts and Sciences, that seem to owe their Origin to either of these two mention'd Principles, *viz.* either to *Adam's* supernatural Knowledge communicated, or to *ante-diluvian* Mankind's more advanced and elevated, or *instrumentally assisted* Faculties and Perceptions. To the former of which, *viz.* *Adam's* Knowledge communicated, the most diligent Enquirer into the Origin of Arts and Sciences, *viz.* *Athanasius Kircher*, in his *Ægyptian Oedipus*, resolves the Point, *Plerorumque Doctorum sententia est* (saith he) *primum Humani generis Parentem Adamum, in summâ perfectione à Deo conditum, eâ rerum, quàm divinarum, quàm humanarum notitiâ excelluisse, ut sicuti nullus ex Humano genere cujus Princeps erat, & à puris hominibus à Deo majori perfectione Conditus, ita nullum quoque majoribus Animi Corporisque donis imbutum fuisse credendum est. Et ut infusâ sibi rerum omnium Scientiâ divinitus in-structus fuisse legitur; ita insignem quoque medicarum facultatum lapidibus, plantis, animalibus, insitarum notitiam habuisse certissimum est; sapienti igitur Dei consilio factum est, ut Adamus scientiam rerum Naturalium sibi communicatam, Posteris suis traderet.*

TO *Kircherus* also our Countryman *Bale*, in the Tenth Century of our *British* Writers, fully accords, and delivers it as the Sentiment of the generality of Authors on that Point: *Ex Adamo* (saith he) *tanquam ex fonte omnes Artes bonæ & omnis scientia humana profluxit. Hic primus Cælestium Corporum motus, plantarum, animantium, & omnium Creaturarum Naturas, rationem Ecclesiasticæ, Politicæ & Oeconomicæ Gubernationis primam publicavit; ex cujus Scholâ quicquid est Humanarum Artium & Sapientiæ, in totum Genus humanum, per Patres est postea propagatum; siquidem quid Astronomia, Geometria, & aliæ Artes in se continent, totum scivit.* I could recite more Instances corroborating

reporating this Particular, but this may suffice, since 'tis a thing generally allow'd and consented unto.

BUT however this antient profound and most exquisite Knowledge of the Nature of Things was first discover'd, we may be sure it quickly improved it self, by the fore-mention'd Advantages of the long Lives, strong Intellects, and vigorous Constitutions of the *antediluvian* Patriarchs, into various Schemes and Systems of Sciences; Divine and Human, Natural and Moral, and into innumerable Mechanick Arts and Inventions, serving the Necessity, Profit and Pleasure of Human Life; and that also in the way and manner of Communicating of this Knowledge, the choicest Secrets and *Ancana* of it, both Divine and Natural, were carefully lock'd up from vulgar Sight in a Religious *Cabala*, and by it orally communicated from one Person to another: As for example; from *Adam* to *Seth*, from *Seth* to *Henoch*, from *Henoch* to *Methusalem*, from *Methusalem* to *Noah*, and so to the *post-diluvian* World, whereof we have universal Consent of Ancients and Moderns avouching it to us. So that if ever *Adam* had a true Knowledge and Comprehension, of the occult Nature, of the Composition, Frame, Texture and Systems of Things; of their Principles and Operations, of their Motions and Habitudes, and other specifical Affections of them, upon which all Arts and Sciences were grounded: All which, either by *Infusion* or *external Communication* he might well have (such ways of obtaining it being possible) 'tis thence easily demonstrable, that at length a great part, at least, of that Knowledge might come to, and be possess'd by some of the *Coryphæi* of our Western *Celtæ*, and in some Time after, come also through their means, to kindle and diffuse it self into the oral Theorems and Placits of the fore-mention'd *British Druids*.

FOR to make this more easily conceivable, let us but suppose (which is in it self very supposable) that but one Man, having taken into his Breast a sound Draught of *Cabalistical* Knowledge, and having Credit enough to back his Affirmations, is sufficiently able to set up a general Learning in any Nation, where the Genius and Temper of People are not very morose and stupid; and let us withal remember, that though we date and fix the Original of *Druidism* about the Time of *Abraham*, though it be likely it was sooner; yet we are sure that *Sem* was then alive, who might see, converse with, and have his Knowledge from *Methusalem*, who also might see, converse with, and have his Knowledge from *Adam*, in whom, as we have now supposed, the Knowledge of G O D and Nature, in all the
Branches

Branches of it, as far as his Faculties could reach, eminently flourish'd.

AND it is very plain and undeniable by the *Mosaick* Accounts, that *Adam* lived to the Time of *Methusalem*, and *Methusalem* to the Time of *Sem*, who lived Five Hundred Years after the Universal *Deluge*; within the Limits of which Time, we have grounds to conclude, the Isle of *Britain* to have been considerably peopled, and the *Druidical* Principles form'd and establish'd in it: So that we may cease to wonder at the finding so many rich Veins of antient Knowledge laid open and discover'd so timely in the *Celtish* Nation; which yet by this manner of demonstrating, appears to have been, in the ordinary way of Information, but three or four *Removes*, at farthest, from *Adam's* great Universal Knowledge: And therefore where *Greek* and *Roman* Authors, ascribe to these *Druids*, or our antient Western Philosophers, eminent Skill in *Astronomy*, *Physiology*, *Medicine*, *Magick*, *Morality*, and other Parts of choicer Learning, together with some other *Umbrages* of Reveal'd Knowledge, as the *Præ-existence* and *Immortality* of Human Souls, eternal *Beatitudes*, the *Propitiation* of Sacrifices, and other *Documents* transcending the reach of *meer* Human Sagacity; we may this way wind them up to their first Bottom, and give the World a Satisfaction in that Particular, which no Arguments taken from remoteness of Place, vulgar Ignorance, want of Letters, and the like Pretences, can at all shock, or be of force to impair the Grounds and Evidence of it.

TO conclude, this is what led me to, and what I offer in defence of my *Conjectures* in this Matter: I would obtrude and impose in nothing; others may think as they will, and where they guess righter, they have my ready Assent: Only in what I have done, my Wish is, that Arguments, without Prejudice to Persons or Parties, may be fairly weigh'd and consider'd; and if *Truth*, or any obscure Features of it, do appear in any I have here laid down, that those may be look'd upon, and treated as they deserve, tho' the Hand be never so rude and unskilful, that brings them into View, and submits them to the Judgment of the Candid and Impartial.

APPENDIX.

4.



APPENDIX.
THE
Comparative Table
OF
LANGUAGES,
WITH
Some LETTERS added.



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THE UNIVERSITY OF CHICAGO PRESS

APPENDIX

THE

Comparative Table

OF

LANGUAGES

WITH

SOME LETTERS added.

THE UNIVERSITY OF CHICAGO PRESS

1871

A
T A B L E

Relating to the

Sixth Section of the First Essay:

S H E W I N G

The Affinity and near Resemblance, both in Sound and Signification of many Words of the Antient Languages of Europe, with the Original Hebrew Tongue; which 'tis presum'd, they retain'd as Relicks of it, after the Confusion at Babel; with some Remarks upon it.



FOR the better understanding of the Parallels of this following Table, it is to be observ'd, that Letters of one and the same *Organ*, are of common Use in the pronouncing of words of different Languages; as for Example, *M, B, V, F, P*, are *Labials*: *T, D, S*, are *Dentals*: *G, Ch, H, K, C*, are *Gutturals*. And therefore if the *Hebrew* Word or Sound begin with, or is made of, any one of the *Labials*, any of the rest of the same *Organ* will answer it in the derivative Languages. The same is to be observ'd in using the Dental and the Guttural Letters: For in tracing out the Origin of Words, we are more to regard the Sound of them, than their literal Form and Composition, wherein we find words very often, by the Humours and Fancy of People, transpos'd and alter'd from their Native Sounds, and yet in their Signification, they very well fit their Original Paterns: I shall only exemplify in the Letters *M, B*, and *V*, which are of one *Organ*, that is, are form'd by one Instrument, the Lip; and therefore

are promiscuously us'd, the one for the other. In pronouncing words of one Language in another, the *Hebrew B* is generally pronounced as an *V* Consonant: And the *Irish* also, most commonly in the middle of a word, do pronounce *M* as an *V*, as we find the antient *Britains* to have made use of *V* for *M* and *B* in many *Latin* words; as,

Latin.	British.	Latin.	British.
<i>Animal.</i>	<i>Anival.</i>	<i>Numerus.</i>	<i>Niver.</i>
<i>Turma.</i>	<i>Tyrva.</i>	<i>Columna.</i>	<i>Colovn.</i>
<i>Terminus.</i>	<i>Tervyn.</i>	<i>Gemelli.</i>	<i>Geveill.</i>
<i>Calamus.</i>	<i>Calav.</i>	<i>Roma.</i>	<i>Rhyven.</i>
<i>Primus.</i>	<i>Priv.</i>	<i>Scribo.</i>	<i>Scriveny.</i>
<i>Amnis.</i>	<i>Avon.</i>	<i>Liber.</i>	<i>Llyvr.</i>
<i>Arma.</i>	<i>Arva.</i>	<i>Remus.</i>	<i>Rhwyv.</i>
<i>Firmus.</i>	<i>Ffirv.</i>	<i>Domo.</i>	<i>Dovi.</i>
<i>Monumentum.</i>	<i>Monvent.</i>	<i>Rebello.</i>	<i>Rhyvela.</i>
<i>Firmamentum.</i>	<i>Firvaven.</i>	<i>Pluma.</i>	<i>Pluv.</i>
<i>Lamentor.</i>	<i>Llevain.</i>	<i>Catamanus.</i>	<i>Cadvan.</i>
<i>Elementum.</i>	<i>Elven.</i>	<i>Dimetæ.</i>	<i>Dyved.</i>
<i>Memorare.</i>	<i>Myvyrio.</i>	<i>Lima.</i>	<i>Lliv.</i>
<i>Hyems.</i>	<i>Gaiav.</i>	<i>Lamina.</i>	<i>Llavn, &c.</i>
<i>Clamare.</i>	<i>Llavary.</i>		

WE are not to wonder at this Analogy of Sounds in the Primitive Distinction of Languages; for before the Use of writing, which has establish'd the correct Form of words, People were only guided by the Ear in taking the sound of words, and they pronounced and uttered them again as the Organs of their Voice were best fitted for it; and it happening that the Aptitude and Disposition of those Organs, peculiar to some People and Countries were various (as we find to this day some Nations cannot shape their Voice to express all the Sounds of another's Tongue,) it accordingly affected and inclin'd some Parties of People to speak the same Consonants harder or softer, to utter the same Vowels broader or narrower, longer or shorter, as they found themselves best dispos'd to do: And thereupon Custom prevailing with particular Sets of People, to continue the Use of such different Pronunciation as they affected, the words so vary'd came at length to take on them different Forms, and to be esteem'd and

and taken as parts of different Languages, tho' in their Origin they were one and the same *.

* It is commonly observ'd that different Climates, Airs and Aliments do very much diversify the Tone of the Parts and Muscles of Human Bodies; on some of which the Modulation of the Voice much dependeth. The peculiar Moisture of one Country, the Drought of another (other Causes from Food, &c. concurring) do extend or contract, swell or attenuate the Organs of the Voice, that the sound made thereby, is render'd either shrill or hoarse, soft or hard, plain or lisping, in proportion to that Contraction or Extension: And hence it is, that the Chinese and Tartars have some Sounds in their Language, that Europeans can scarce imitate: And it is well known in Europe it self, that an Englishman is not able agreeably to converse with a Stranger, even in one and the same Latin; nay, in England it self 'tis noted by Mr. Camden and Dr. Fuller, that the Natives of Carleton-Curlew in Leicester-shire; by a certain peculiarity of the Place, have the Turn of their Voice very different from those of the neighbouring Villages.



Hebrew.

Hebrew.	Derivatives.	English.
<i>Anach</i> , — — —	<i>Aweh</i> , — — — Brit.	<i>The edge or point of a Sword, &c.</i>
<i>Even</i> , — — —	<i>Maen</i> , — — — Brit.	<i>A Stone.</i>
<i>Agam</i> or <i>Leagam</i> , — — —	<i>Lagam</i> , — — — Corn.	<i>A Pool or standing Water, a Lake.</i>
<i>Ivah</i> , — — —	<i>Deis--yvi</i> , — — — Brit.	<i>To desire.</i>
<i>Auor</i> , — — —	<i>Awyr</i> , — — — Brit.	<i>Lightned Air.</i>
<i>Ano</i> , — — —	<i>Ino</i> , — — — Brit.	<i>Then, in that Place, or at that Time.</i>
<i>Achei</i> , — — —	<i>Achau</i> , — — — Brit.	<i>Brethren, or Kindred.</i>
<i>Aedenei</i> , — — —	<i>Gwadnei</i> , — — — Brit.	<i>The Soles of the Feet.</i>
<i>Calal</i> , — — —	<i>Cyllell</i> , — — — Brit.	<i>To wound or pierce.</i>
<i>Domen</i> , — — —	<i>Tomen</i> , — — — Brit.	<i>Muck or Dung.</i>
<i>Gebel</i> , — — —	— — — — —	<i>Coal.</i>
<i>Sâl</i> , — — —	<i>Sâl</i> , — — — Brit.	<i>Vile or of no account.</i>
<i>Kadal</i> , — — —	<i>Gadel</i> , — — — Brit.	<i>To forsake or desist from.</i>
<i>Aggan</i> , — — —	<i>Angeion</i> , — — — Greek	<i>A Vessel or Earthen Pot.</i>
<i>Alaph</i> , — — —	<i>Alphw</i> , — — — Gr.	<i>To find.</i>
<i>Bama</i> , — — —	<i>Bamòs</i> , — — — Gr.	<i>An Altar.</i>
<i>Hag</i> , — — —	<i>Agios</i> , — — — Gr.	<i>Holy.</i>
<i>Hadar</i> , — — —	<i>Kadar</i> , — — — Brit.	<i>Honour or Reverence.</i>
	<i>Katha</i> , — — — Irish	
<i>Hia</i> , — — —	<i>I hi</i> , — — — Brit.	<i>She or any Thing feminine.</i>
<i>Goph</i> , — — —	<i>Corph</i> , — — — Brit.	<i>A Body.</i>
<i>Deraich</i> , — — —	<i>Braich</i> , — — — Brit.	<i>An Arm.</i>
	<i>Raich</i> , — — — Ir.	
<i>Dad</i> , — — —	<i>Dittan</i> , — — — Brit.	<i>The Dug, Breast, or Udder.</i>
<i>Ager</i> , — — —	<i>Aggero</i> , — — — Latin.	<i>To heap together.</i>
<i>Elah</i> , — — —	<i>-Illi, Illæ</i> , — — — Lat.	<i>They, Masc. and Fem.</i>
<i>Angil</i> , — — —	<i>Axilla</i> , — — — Lat.	<i>The Arm-Pit.</i>
<i>Dapsh</i> , — — —	<i>Daps</i> , — — — Lat.	<i>Cheer or Dainties.</i>
<i>Hen</i> , — — —	<i>En! Ecce!</i> — — — Lat.	<i>Lo! Behold!</i>
<i>Phar</i> , — — —	<i>Phérw</i> , — — — Gr.	<i>To bear or carry.</i>
<i>Harabon</i> , — — —	<i>Arrhabon</i> , — — — Gr.	<i>A Pawn or Pledge.</i>
<i>Phalat</i> , — — —	<i>Phuláttw</i> , — — — Gr.	<i>To keep or defend.</i>
<i>Pathah</i> , — — —	<i>Peithw</i> , — — — Gr.	<i>To perswade.</i>
<i>Gab</i> , — — —	<i>Gibbus</i> , — — — Lat.	<i>Bent or crooked.</i>
<i>Dur</i> , — — —	<i>Duro</i> , — — — Lat.	<i>To remain and endure.</i>

Laiſh,

Hebrew.	Derivatives.	English.
Laiſh, — — —	Lis, — — — Gr.	A Lyon.
Deka, — — —	Dékw, — — — Gr.	To bite.
Ephach, — — —	Ophis, — — — Gr.	A Serpent.
Dath, — — —	Deddf, — — — Brit.	A Law.
Denah, — — —	Dyna, — — — Brit.	This, or that, or there it is.
Hiffah, — — —	His-taw, } — Brit.	Be ſilent.
	Diſtaw, } —	
Cala, — — —	Claf, — — — Brit.	To be ſick.
Clei, — — —	Cleas, — — — Ir.	Jewels and Ornaments.
Devar, — — —	Deveirim, — — Ir.	To ſpeak.
Ein, — — —	Inys, — — — Brit.	Iſland.
	{ Aman, — — — Armoric.	
Hama, — — —	{ Imenin, — — — Brit.	Butter.
	{ Im, — — — Ir.	
Ivo, — — —	Nava, — — — Ir.	His Enemy.
Beala, — — —	Mealam, — — — Ir.	To be waſted or conſumed.
Vock, — — —	{ Vacuus, — — — Lat.	
	{ Gwâc, — — — Brit.	Empty.
Aita, — — —	Idyw, — — — Brit.	Is, or are.
Bar, — — —	Bar, — — — Ir.	Son.
Bareh, — — —	Bara, — — — Brit.	Meat or Victuals.
Beram, — — —	Verum, — — — Lat.	But, nevertheleſs.
Beth, — — —	Bwth, — — — Brit.	A Houſe or Cottage.
Se, — — —	She, — — — Ir.	He or Him.
Gaha, — — —	ſachau, — — — Brit.	To heal or cure.
Gad, — — —	Câd, — — — Brit.	An Army.
Boten, — — —	Potten, — — — Brit.	The Belly.
Gever, — — —	Gûr, — — — Brit.	A Man.
Hada, — — —	Edw, — — — Gr.	To cheriſh and make much of.
Boa, — — —	Bâw, — — — Gr.	To come.
Aniah, — — —	Ania, — — — Gr.	Sadneſs.
Charath, — — —	Charâttw, — — — Gr.	To inſculp or engrave.
Maas, — — —	Miséw, — — — Gr.	I hate.
Semain, — — —	Semainw, — — — Gr.	I ſhew and demonſtrate.
Aaz, — — —	Aix, — — — Gr.	A Goat.
Aleth, — — —	Alaeth, — — — Brit.	A Curſe or Miſfortune.
Elil, — — —	Ellil, — — — Brit.	Idol or Hobgoblin.

Allun,

Hebrew.	Derivatives.	English.
Allun, — — —	Llwyn, — — Brit.	A Grove of Oaks.
Amunath, — — —	Amynedd, — Brit.	Constancy or Patience.
Ap, — — —	Wep, — — Brit.	Face or Countenance.
Iiho, — — —	Iddo, — — Brit.	With him.
Atun, — — —	Odyn, — — Brit.	A Furnace, or a Kiln.
Atha, — — —	Aeth, — — Brit.	Went or came.
Ische, — — —	Tssu, — — Brit.	To burn.
Emaeth, — — —	Immaith, — Brit.	From him.
Barach, — — —	Parch, — — Brit.	To esteem or bless.
Gobah, — — —	Coppa, — — Brit.	The top or summit of a thing.
Geven, — — —	Cevn, — — Brit.	A Ridge or Back.
Gedad, — — —	Gwiwdod, — Brit.	Excellency.
Gaiaph, — — —	Cau, — — Brit.	To shut or inclose.
Evil, — — —	— — —	Evil.
Beasch, — — —	— — —	Base.
Babel, — — —	— — —	To babble.
Baroth, — — —	— — —	Broth.
Gaah, — — —	— — —	Gay.
Dum, — — —	— — —	Dumb.
Dusch, — — —	— — —	To dash or tread under Feet.
Hebisch, — — —	— — —	To abash.
Hua, — — —	— — —	He, Masc. Gend.
Haras, — — —	— — —	To harass or destroy.
Chittah, — — —	— — —	Wheat.
Mesurah, — — —	— — —	A Measure.
Sahap, — — —	— — —	To sweep.
Charath, — — —	— — —	To write.
Saar, — — —	— — —	A Shower.
Aanna, — — —	— — —	To annoy.
Phæer, — — —	— — —	Fair.
Pheret, — — —	— — —	A Part or Portion.
Phærek, — — —	— — —	Fierce.
Eretz, — — —	— — —	Earth.
Sad, — — —	— — —	Side.
Spor, — — —	— — —	A Sparrow.
Kinneb, — — —	— — —	A Kane.
Kera, — — —	— — —	To Cry.

Shekel,

Hebrew.	Derivatives.	English.
Shekel, — — —	— — —	Skill.
Rechus, — — —	— — —	Riches.
Kre, — — —	— — —	A Crow.
Pasa, — — —	— — —	To pass.
Halal, — — —	— — —	A Hole.
Catat, — — —	— — —	To cut.
Ragez, — — —	— — —	To rage.
Ragal, — — —	— — —	To rail or detract.
Maguur, — — —	Magwyr, — — Brit.	Habitation or a wall'd Dwelling.
Madhevi, — — —	Myddvai, — — Brit.	Distempers and Diseases.
Doroth, — — —	Toreth, — — Brit.	Generations, Encrease, or the Fruits of the Womb.
Dal, — — —	Tal, — — Brit.	Tall and high.
Havah, — — —	T fy, — — Brit.	Was or has been.
Mahalac, — — —	Malc, — — Brit.	A Pathway, or a Balk to tread on.
Hilo, — — —	Heulo, — — Brit.	Shining. Apollo, Sol.
Tor, — — —	{ Toar, — — Irish Teruyn, — — Brit.	{ A Boundary or Limit.
Siu, — — —	Siw, — — Brit.	Resplendent.
Ach alas, — — —	Achles, — — Brit.	Defence or Protection.
Machaneh, — — —	{ Machno — — Brit. and Mechain, — Brit.	{ Places of Defence of old in the County of Montgomery. Penmachno.
Chorau, — — —	Crau, — — Brit.	Holes, such as the Needle-Eye.
Choresb, — — —	Cors, — — Brit.	A Place full of small Wood.
Nodah, — — —	Nodi, — — Brit.	To make known or note.
Jadha, — — —	{ Addef, — — Brit. Oida, — — Gr.	{ To know or acknowledge.
Hathorath, — — —	Athrawiaeth, — Brit.	Discipline.
Jch, — — —	Eich, — — Brit.	Tour or your own.
Jared, — — —	I wared, — — Brit.	Descended.
Cha, — — —	Chwi, — — Brit.	You.
Jain, — — —	Gwin, — — Brit.	Wine.
Toledouth, — — —	Tylwyth, — — Brit.	Generations or Families.
Lus, — — —	Llyfi, — — Brit.	To go away or avoid.
Caolath, — — —	Colled, — — Brit.	A Loss.

Hebrew.	Derivatives.	English.
Hounil, — — —	Ennil, — — — Brit.	Gain.
Jester, — — —	Istyr, — — — Brit.	Consideration.
Jadadh, — — —	Gwahodd, — — — Brit.	To invite.
Cafodoth, — — —	Cyfoeth, — — — Brit.	Honours or Wealth.
Cis, — — —	Cist, — — — Brit.	A Chest.
Bar, — — —	{ Far, — — — Lat. { Bara, — — — Brit.	{ Bread-Corn.
Shevah, — — —	— — — — —	Seven.
Dakar, — — —	— — — — —	A Dagger.
Hinneq, — — —	— — — — —	To hang.
Shelet, — — —	— — — — —	A Shield.
Hever, — — —	— — — — —	Over or above.
Shibbar, — — —	— — — — —	To shiver or quake.
Filed, — — —	— — — — —	A * Child.
Chæbel, — — —	— — — — —	A Cable.
Parak, — — —	— — — — —	To break.
Gannaf, — — —	— — — — —	A Knave or a Thief.
Coll, — — —	— — — — —	All.
Hannah, — — —	— — — — —	To annoy or hurt.
Eth, — — —	{ Etos, — — — Gr. { Ætas, — — — Lat.	{ A Tear or Age.
San, — — —	Cæna, — — — Lat.	A Supper.
Nabal, — — —	Nebulo, — — — Lat.	A Churl.
Mot, — — —	Motus, — — — Lat.	Motion.
Bath, — — —	Batos, — — — Gr.	A Thorn.
Eden, — — —	Edonē, — — — Gr.	Pleasure.
Kolah, — — —	Kleia, — — — Gr.	To praise.
Sas, — — —	Sēs, — — — Gr.	A Moth.
Phac, — — —	Phake, — — — Gr.	Lentil.
Skopac, — — —	Scops, — — — Gr.	To speculate.
Jounec, — — —	Jevange, — — — Brit.	A Suckling.
Hamohad, — — —	Anmod, — — — Brit.	Constitution or Appointment.
Parad, — — —	Parad, — — — Brit.	A Partition or Separation.
Keren, — — —	Corn, — — — Brit.	A Horn.
Kesel, — — —	Kesel, — — — Brit.	The Arm-Pit.
Me-Ab, — — —	Māb, — — — Brit.	Son or from a Father.
Luung, — — —	Llyngey, — — — Brit.	To swallow or devour.

* Jild Teka,
Thou. art my
Son, Psal. ii. 7.

Temutha,

Hebrew.	Derivatives.	English.
Temutha, —	Dyfetha, — Brit.	<i>Destruction.</i>
Ceremluach, —	Cromlech, — Brit.	<i>A sacrificing Stone.</i>
Hamule, —	Amal, — Brit.	<i>Plenty or Store.</i>
Mah? —	Mae? — Brit.	<i>What? Where? How?</i>
Magal, —	Magly, — Brit.	<i>To betray.</i>
Makel, —	Magal, — Brit.	<i>A Staff.</i>
Meria, —	Mêr, — Brit.	<i>Fat or Marrow.</i>
Mout, —	Mudo, — Brit.	<i>To remove.</i>
Meth, —	Methy, — Brit.	<i>To die or fail.</i>
Mar, —	Maer, — Brit.	<i>A Lord.</i>
Marad, —	Brad, — Brit.	<i>* Rebellion.</i>
Nafe, —	Nef, — Brit.	<i>Joyful.</i>
Taphilu, —	Tafly, — Brit.	<i>To cast or throw.</i>
Hanes, —	Hanes, — Brit.	<i>To signify or account.</i>
Nevath, —	Neuawdd, — Brit.	<i>Habitation or Hall.</i>
Jissal, —	Iffel or Issely, — Brit.	<i>To throw down.</i>
Naoaph, —	Niwyf, — Brit.	<i>Incontinency or Lust.</i>
Nadu, —	Nadu, — Brit.	<i>They moan and lament.</i>
Sethar, —	Sathry, — Brit.	<i>To throw under Feet.</i>
Heber, —	Aber, — Brit.	<i>A Ford or Passage.</i>
Nucchu, —	Nychu, — Brit.	<i>Being smitten or afflicted.</i>
Nuu, —	Nhw, — Brit.	<i>They or those.</i>
Naodbad, —	Nodded, — Brit.	<i>To escape and take refuge.</i>
Gadah, —	Gado, — Brit.	<i>To pass by.</i>
Niued, —	Niwed, — Brit.	<i>To spoil.</i>
Goloth, —	Golwyth, — Brit.	<i>Burnt-Offerings.</i>
Mohal, —	Moel, — Brit.	<i>Top of a Hill.</i>
Galas, —	Glwys, — Brit.	<i>Pleasant.</i>
Hasem, —	Asen, — Brit.	<i>A Rib or Bone.</i>
Garevath, —	Gwarth, — Brit.	<i>Shame.</i>
Taphug, —	Diffig, — Brit.	<i>Want or defect.</i>
Phoreth, —	Ffrwyth, — Brit.	<i>Fruit or effect.</i>
Pach, —	Bach, — Brit.	<i>A crooked Stick.</i>
Pinnouth, —	Pennaeth, — Brit.	<i>Chief or uppermost.</i>
Phinnah, —	Ffynny, — Brit.	<i>To prosper.</i>
Path, —	Peth, — Brit.	<i>A Part or Portion.</i>
Philegesh, —	Ffiloges, — Brit.	<i>A Concubine.</i>

* Mereduth is the same with Marad, a British Name.

Hebrew.	Derivatives.	English.
Caton, — — —	Cwttyrn, — — — Brit.	Short and little.
Cir, — — —	Caer, — — — Brit.	A walled Town.
Reith, — — —	Rhith, — — — Brit.	Appearance.
Tireneh, — — —	Trin, — — — Brit.	To feed and look after.
Ragab, — — —	Rhwygo, — — — Brit.	To tear or rend.
Rasab, — — —	Râs and Rhâd, — Brit.	Grace or good Will.
Semen, — — —	Saim, — — — Brit.	Fat or Oyl.
Saraph, — — —	Sarph, — — — Brit.	A Serpent.
Sac, — — —	Sâch, — — — Brit.	A * Sack.
Phuk, — — —	{ Ffûg, — — — Brit.	Disguise and
	{ Fucus, — — — Lat.	Deceit.
Phæræk, — — —	Ferocia, — — — Lat.	Fierceness.
Pinnab, — — —	Pinna, — — — Lat.	Battlement.
Pigger, — — —	Piger fuit, — — — Lat.	Lazy and untoward.
Naca, — — —	Neco, — — — Lat.	To slay.
Ad, — — —	Ad, — — — Lat.	Unto.
Nut, — — —	Nuto, — — — Lat.	To nod or beckon unto.
Darag, — — —	Trech, — — — Gr.	To run to, or come at.
Bala, — — —	Palai, — — — Gr.	Some time ago.
Hannak, — — —	{ Agchw, — — — Gr.	{ To strangle.
	{ Tagy, — — — Brit.	
Naar, — — —	Nearos, — — — Gr.	New or lately, Nearotical.
Agab, — — —	'Agapaw, — — — Gr.	To love, or to be much affected.
Pacha, — — —	Pege, — — — Gr.	A Fountain.
Parash, — — —	Phrasw, — — — Gr.	To declare.
Kol, — — —	Kalêw, Gr. Galw, Br.	To call.
Masbal, — — —	Basilew, — — — Gr.	To reign.
Shareka, — — —	Syrinx, — — — Gr.	A Syringe.
Bekarim, — — —	Pecora, — — — Lat.	Cattle.
Ahel, — — —	Aula, — — — Lat.	A Hall.
Carpas, — — —	Carbasus, — — — Lat.	Fine Linnen or Lawn.
Æsh, — — —	Æstus, Lat. Tês, Br.	Heat, or hot Weather.
Gibar, — — —	Guberno, — — — Lat.	To govern.
Parah, — — —	Vireo, — — — Lat.	To look green and flourishing.
Ki, — — —	Quia, — — — Lat.	Wherefore, or because.
Olam, — — —	Olim, — — — Lat.	Of old.
Golem, — — —	Glomus, — — — Lat.	A Clew of Thread.

* It has this
sound in most
of the antient
Tongues.

Amam

Hebrew.	Derivatives.	English.
Amam, — — —	T-mam, — — — Brit.	Mother.
Coaphar, — — —	Gwobor, — — — Brit.	Reward or Satisfaction.
Cala, — — —	Caula, — — — Lat.	A Sheep-fold.
Sarch, — — —	Serch, — — — Brit.	Lustful.
Goliath, — — —	Glwth, — — — Brit.	A Bed, or Bed-Chamber.
Patheben, — — —	Puttain, — — — Brit.	A Whore.
Burgad, — — —	Burgais, — — — Brit.	A Burges.
Terag, — — —	Drwg, — — — Brit.	Bad or Evil.
Dasgar, — — —	Desgil, — — — Brit.	A Dish.
Shiovang, — — —	Siongc, — — — Brit.	Honourable, well to pass.
Anas, — — —	Annos, — — — Brit.	To instigate or incite.
Tam, — — —	Dim, — — — Brit.	Nothing.
Pherch, — — —	T ferch, — — — Brit.	A tender Branch, a Daughter.
Tetuva, — — —	Edivar, — — — Brit.	Pœnitent.
Leamor, — — —	Ar lavar, — — — Brit.	Saying.
Cafas, — — —	Ceifio, — — — Brit.	To search, or seek.
Cark, — — —	Garchar, — — — Brit.	To bind or imprison.
A Kam, — — —	Cammy, — — — Brit.	To bend or make crooked.
Gaffa, — — —	Cyff, — — — Brit.	A Beam or a Joist.
Cevel, — — —	Ar gyfil, — — — Brit.	Near, or in Presence of.
Dumga, — — —	Dammeg, — — — Brit.	A Simile or a Proverb.
Tor and Sor, — — —	Tarw, — — — Brit.	A Bull.
Turna, — — —	Teyrn, — — — Brit.	A Prince or Potentate.
Manos, — — —	Mynydd, — — — Brit.	A Mountain.
Malas, — — —	Melys, — — — Brit.	Sweet, or to sweeten.
Palac, — — —	Plygy, — — — Brit.	To fold or lap up.
Banc, — — —	Maink, — — — Brit.	A Bench.
Malal, — — —	Maly, — — — Brit.	To grind.
Marak, — — —	Marc, — — — Brit.	A Note or Character.
Cadif, — — —	Gwady, — — — Brit.	To tell a Lye or deny.
Tohum, — — —	Dyfn, — — — Brit.	Depth.
Colar, — — —	Colar, — — — Brit.	A Neck-band.
Corontha, — — —	Coron, — — — Brit.	A Crown or Diadem.
Berek, — — —	Brêg, — — — Brit.	A Breach or Scissure.
Bagad, — — —	Bagad, — — — Brit.	A great many.
Arach, — — —	Aroglî, — — — Brit.	To smell.
Nagash, — — —	In agos, — — — Brit.	To approach or draw nigh.

Ciliab,

Hebrew.	Derivatives.	English.
<i>Ciliab</i> , — — —	<i>Ceilliau</i> , — — — Brit.	<i>Stones or Festicles.</i>
<i>Gevr</i> , — — —	<i>Cawr</i> , — — — Brit.	<i>A Giant.</i>
<i>Kec</i> , — — —	<i>Cég</i> , — — — Brit.	<i>A Mouth or Throat.</i>
<i>Kun</i> , — — —	<i>Kwyno</i> , — — — Brit.	<i>To lament.</i>
<i>Natsar</i> , — — —	<i>Dinister</i> , — — — Brit.	<i>Destruction or Ruin.</i>
<i>Pinnah</i> , — — —	<i>Pinagl</i> , — — — Brit.	<i>A top of a Thing or Pinnacle.</i>
<i>Mahalal</i> , — — —	<i>Mawl or Moli</i> , — Brit.	<i>To praise or glorify.</i>
<i>Hedel</i> , — — —	<i>Hoedel</i> , — — — Brit.	<i>Life, Age.</i>
<i>Halal</i> , — — —	<i>Haul</i> , — — — Brit.	<i>Sun, or to shine.</i>
<i>Gavel</i> , — — —	<i>Gavael</i> , — — — Brit.	<i>Tenure or Lands bounded.</i>
<i>Lasbadd</i> , — — —	<i>Glasaidd</i> , — — — Brit.	<i>Blueish.</i>
<i>Gerem</i> , — — —	<i>Grym, grymmus</i> , Brit.	<i>Bony or strong.</i>
<i>Masac</i> , — — —	<i>Cym-myscu</i> , — — Brit.	<i>To mingle.</i>
<i>Gana</i> , — — —	<i>Cany</i> , — — — Brit.	<i>To sing.</i>
<i>Celimmah</i> , — — —	<i>Calumnia</i> , — — — Lat.	<i>Reproach and Calumny.</i>
<i>Netz</i> , — — —	<i>Nisus</i> , — — — Lat.	<i>Endeavour.</i>
<i>Ptsel</i> , — — —	<i>Pfilew</i> , — — — Gr.	<i>To make bare or uncover.</i>
<i>Shushan</i> , — — —	<i>Souson</i> , — — — Gr.	<i>Lilly.</i>
<i>Shecan</i> , — — —	<i>Skenow</i> , — — — Gr.	<i>To dwell in Tabernacles.</i>
<i>Kalal</i> , — — —	<i>Gwael</i> , — — — Brit.	<i>Vile or of no account.</i>
<i>Taffi</i> , — — —	<i>Diffodi</i> , — — — Brit.	<i>To extinguish.</i>
<i>Tselem</i> , — — —	<i>Delw</i> , — — — Brit.	<i>An Image.</i> [other side.
<i>Hoberi</i> , — — —	<i>Obry</i> , — — — Brit.	<i>Men over against, or Men on the</i>
<i>Aen-adon</i> , — — —	<i>Anudon</i> , — — — Brit.	<i>Disclaiming God, or Perjury.</i>

THE

THE COLLECTION of many of the *Hebrew-British* words in this Table, I owe to the Industry of Mr. Ch. Edwards, Author of, *The Brief History of the Christian Religion*, publish'd in the *Welsh* Tongue.



REMARKS

REMARKS

ON THIS

TABLE.



THE great Analogy and the unaffected Resemblance between the Primitive and Derivative Words in this Catalogue (abating the different ways of pronouncing in different Languages) is a plain and ample Evidence, that the several Words of the Languages therein mention'd, owe their *Origin* to, and Derivation from, the first and most antient Language of Mankind, generally call'd the *Hebrew* Tongue: And our *British*, even in the State it is at present (for I meddle not with any, or very few of its old *obsolete* Words) having more Sounds in it, agreeing with that Primitive Tongue, than all the rest (altogether) is also an Argument that this *British* Tongue was in its first Structure and Origin one of the primary Issues of it; and that if we give way to *Criticism* and Etymology, it must be from that Original Language, we ought to derive and account for, many Words and Names in our *British* Tongue, which otherwise would be unaccountable.

BUT now to be more perfectly satisfied, what this Original *Hebrew* Tongue was, and whether we brought, what we had, and have still of it, here, with our first Planters and others of the same Stock and Language with them, from *Babel*; or had it afterward transported here from *Phœnicia*, by the Tin-Traders, which seems to be the Opinion of some of late, but so ill grounded that I take it not worth confuting, I shall beg the Reader's leave, to remark and examine a little further than I have done before, into those Points of Difficulty that appear in the two former Particulars, *viz.* what this Original *Hebrew* Tongue was, and whether we brought what we have still of it

P p

here,

here, with our first Planters and others of the same Stock and Language with them, from *Babel*.

IN order to which I shall here lay down these three *Postulata*, or Things granted, from which I shall endeavour to draw such *Corollaries* as shall be of force to infer a Conclusion that I hope will evince the Truth of the Matter before us.

FIRST, 'Tis allow'd that there was One, and but One Language in the World, from the Time of *Adam*, to the Building of *Babel*.

SECONDLY, 'Tis allow'd that at the Building of the Tower of *Babel*, there happen'd, among those who were concern'd in that daring wicked Attempt, a Cessation, for that present at least, and Confusion of that Language.

THIRDLY, 'Tis allow'd also, that upon that extraordinary Cessation, or Confusion of the *first* Language, the Men who were engaged in that grand Overture, were fain to remove their Quarters, and began to disperse themselves in separate Families, to plant and inhabit the Face of the Earth: And in that Removal and Dispersion, every separate Tribe or Family, retaining in a due Tenour their *Faculties* of Understanding, and the *Organical* Disposition of their Voice; and by what they could recollect and recover of their dissipated antient Language, were necessitated to improve that little Stock of Words, so recover'd, and where they found themselves at a loss, to frame new ones into a Way, or Mode of speaking, different from the Improvements, Forms and Ways of speaking, at the same Time, made use of in other Families; which in the different Progress of those Improvements, came to pass at length to be what we call different Languages.

FIRST, The First Proposition, That there was but one Language from the Time of *Adam*, or the Beginning of the World to *Babel's* Dispersion, at least from the Universal *Deluge* to that Time, is readily granted by all who acknowledge the Authority of the sacred Scriptures; for 'tis there expressly affirm'd, that then, *viz.* before that Dispersion, the whole Earth was, *Unius Labii*, of one Language and of one Speech, *Gen. xi. 1.*

NOW

NOW from this general Proposition, three Questions will naturally arise; *First*, Whether it was one Language that was spoke by Men from the Creation to the Time of that Dispersion? *Secondly*, What that Language was? and, *Thirdly*, At what Time the Confusion of that Language happen'd; and if *Noah* was then alive?

FIRST, As to the Oneness and Identity of that Language from *Adam* to the Deluge (for thence to the Dispersion none questions it) the Account that *Moses* gives in the Place referr'd to, is not express (I own) further than the words [*whole Earth*] will bear it; which yet one would think would be to little purpose for him to have said (the whole Generation of Men being then, *viz.* at the Dispersion but one Family under one *Pater-Familias*, that is, *Noah*, and who cannot be presum'd to have but one Language among them) if the sacred Penman had not thereby meant all the preceding Generations thence to the Creation.

AND this meaning of his, I hope, will appear to be very reasonable, when we consider a little further into this Matter, and take to view these following Particulars; *First*, The Nature of that Language; *Secondly*, The Condition of the Men that propagated and made use of it; and, *Thirdly*, The Remains, as to Names and Things, which we have in Scripture of it.

FIRST, The Nature of that first Language we are to examine into two Ways; *First*, In relation to GOD; *Secondly*, To Man. In relation to GOD, we are to believe that GOD made nothing imperfect; and having created Man in his own Likeness, he not only gave him Powers and Faculties suitable to his intended Felicity on Earth, but such a Perfection of them as his Nature was capable of; now shall we think that GOD created *Adam* with that Perfection of Faculties his Nature was capable of, and his sociable Happiness required, and yet left him, like a Child new-born, dumb and without Speech? 'Tis not to be imagin'd. The first Act we find of him is speaking, and speaking too in such Perfection, that he could readily give Names suitable to the Natures and Properties of those his Fellow-Creatures, which were brought unto him; which is a plain Argument, that GOD gave actual speaking with his other Perfections: And if this Speech of *Adam* was of GOD's own making, and infused into him with his other Perfections, I shall make no scruple to affirm

the Perfection of it to have been so great, that no Alteration at that Time could, or perhaps durst be made in it.

NEXT, in relation to Man; we have seen that *Adam* was created in such Perfection in the Faculties of his Soul, and in the Organs of his Body, that as that part of his Happiness which consisted in his Dominion over his Fellow-Creatures required the immediate Use of the Former, so his necessary Converse with those of his own *Species*, as we find it actually did, as immediately required the Practice of the Latter: By this it will appear, that *Adam's Language* being one of his created Perfections, we cannot but reckon it to have been so accomplish'd, even to *Grammatical Niceties*, that there was no need to change or alter it, 'till *GOD* was pleased, in as extraordinary a way as it was infused, to put a Period to it.

BUT, to what has been above said, I must needs add this and observe; *First*, That taking the first Chapter of *Genesis* in the literal Sense, it will seem sufficiently plain there that *GOD* himself was the first *Author of Language*; for we find *GOD* using there a *Scheme of Words* (which is Language) to express the Ideas of the *Divine Mind*, in the Works of the Creation, before *Adam* had a Being; and soon after we find the *Serpent* also, to our Sorrow too skilful in it, who surely learn'd it not of *Adam*. *Secondly*, In that which we may call the *Language of GOD*, as to the Quality and Use of it, we may observe him to make use of *General Terms* to express *Abstract Ideas*, together with what they call *mixed Modes* and *nominal Essences*, even before *Adam* was created, which yet * *Some* would fain make to be the meer Creatures of Human Understanding, which strictly taken cannot be true, since *GOD* used them before Man was created. *Thirdly*, We may observe, that it will hence follow, that *Adam* learn'd this *Language of GOD*, or what is the same thing, was inspired with it, at the Instant of his Creation, or at least with a general Idea of it, and the way of using it. *Fourthly*, Observing how the Perfection of *Language* consists chiefly in applying constantly and invariably the same Words to the same Ideas, as best serving the real Ends of Truth and Knowledge, we may hence conclude, that *Adam*, as Prince of Mankind, had Authority enough to establish the precise Signification of

* Lock's Essay, Book III. Chap. 4, 5, and 6.

Words, and to command the strict Observance of that Rule of speaking to all his Posterity, which must needs preserve the *Language* he transmitted to them entire and unalter'd, till it met with that fatal Blend and Confusion at *Babel*. *Fifthly and Lastly*, We may observe, that it is no more difficult to conceive how *Adam* was inspired with that *One Language*, which I may call Sacred, because coming from *G O D*, than it is that the Apostles were enabled, in an Instant, to speak so effectually in *strange ones*, whereof they knew not before perhaps one Syllable, till their Minds were divinely warm'd and fashion'd, in a surprising manner, to the Use and Practice of them: In short, as *G O D* accommodated these *Holy Men* with ready significant Words to express their Thoughts, as occasion requir'd, in untaught *Languages*; so 'tis as probable that *Adam* was supernaturally assisted by the like Divine Energy, to form new Words, and give them their steady peculiar Significations, as he grew more acquainted with Things, and as a greater Variety of Objects in the Course of his Life made themselves present to his Understanding; for the Holy Scripture is positive for the one, tho' silent in the other.

SECONDLY, If we consider the *Condition* of the Men that propagated and made use of this first *Language*, we find them of very long Lives; and tho' they might encrease to a vast Number on the Face of the Earth, yet, were there no other reason of it, Men living so long, that three or four Ages made up the whole Interval or space of Time, from the Creation to the Confusion of this Original Tongue, may be well presum'd to have preserv'd it entire, and to have secured it from any Corruption or Failure.

THIRDLY, The Words and Names of that *ante diluvian Language*, what remain of them upon Record, shew that from the Time of *Adam*, it was one and the same *Language* with that which was broken and dissipated at *Babel*, of which having * before given some Account, I shall now on this Head forbear to say any further.

THE second Question arising from the First Proposition is, what that first *Language* was, which I have endeavour'd to prove was pre-

* See Second ESSAY, Proposition 2. page 210.

serv'd entire, until it came to be confounded and diversify'd at *Babel*; The Criticks upon this Question are sufficiently divided in their Opinions. *Grotius*, and some other Authors, have pretended that this first *Language* was quite lost in the *Confusion*, and would fain make it out, that *Moses* had chang'd the antient Names, the Etymology of which is set down in *Hebrew* ones, in his Book of *Genesis*; but the grounds these go upon, in asserting it, have so very little Foundation in *History* or *Criticism*, that they deserve no insisting upon.

THE *Jews* affirm their own *Language*, the *Hebrew*, to have been the first Tongue in the World, and are not wanting in giving good reasons for it. The *Syrians* likewise give this Prerogative to the *Chaldee* or *Syriac* Tongue; and they pretend to prove it, for that their Tongue seems not only to be the most natural of all Tongues, but also because *Abraham*, the Father of the *Jews*, was a *Chaldean*, and that *Laban* in *Genesis* spake *Chaldee* or *Syriac*: On the other side, the *Arabians* pretend the *Arabic* was before all other *Languages*; and the *Cophthes*, the *Æthiopians*, and the *Armenians* dispute for their *Languages*: Nay, *Goropius Becanus* would have it to be the *Almain* or *Dutch*, because he found the Etymology of some Scripture-Names and Words accountable for in his *Language*; so uncertain it is in *History*, which *Language*, after the *Confusion*, it was, that was one and the same with the *ante-diluvian* Tongue.

IT is indeed the general Opinion that the House and Family of *Heber*, who being not Partakers of that cursed Attempt at *Babel*, escap'd from that Malediction and preserved their *Language*; and that from his Name, to distinguish it from others that were then every where starting up out of the Ruins of the old one, the Tongue he us'd was call'd *Hebrew*; but whether his *Language* escap'd so free from the Taint of that *Confusion*, as to have preserv'd it self entire, and to have suffer'd nothing by it, is very hard to determine.

THERE is another Opinion, and that too favour'd by the *Septuagint*, that the *Language* of the *Jews* was call'd *Hebrew*, from a word in the Tongue, *Hoberi*, which signifies Men on the other side, that is, from the other side of *Euphrates*, as if the word denoted only those who had pass'd this River; but in my Opinion, Father *Simon*, of the Oratory at *Paris*, has sufficiently detected the Vanity of that Surmise, by shewing by right grammatical Construction, that if the Name had accru'd to the *Jews* and their *Language* on that account, they should have been call'd *Hobri*, and their *Language*, *Hobrew*. Grammatical Analogy will rather have the word *Hebrew* to come from

* *Heber*,

* *Heber*, as the most antient and generally entertain'd Opinion among the *Jews* makes it to have been; especially since *Heber's* Family was so very considerable at the Time of the Confusion, and remarkable for having abstain'd from concurring with the rest in that wicked Enterprise, that his Name was more likely to denominate the purer Remains of that Original *Language*, than this pretended Situation of a Place, and the Neighbourhood of a River.

BUT however these Things were, we find this *Hebrew Language* even just after the Confusion, to have been the common Speech of all *Syria* and *Palestine*, and other Countries from *Babylon* to the *Mediterranean Sea*, and even taken up by the Posterity of *Cham* in all those Countries, who having lost it in the Confusion, probably by their being Neighbours to the Family of *Heber*, might resume it again by that intercourse, and make it their own, with such Alterations as gave rise to the *Chaldee*, *Syriac*, *Arabic*, and other antient Tongues, in those Countries, which differ very little from it; so that it is most probable the Posterity both of *Cham* and *Japheth*, who continu'd in those near and bordering Regions, made use of that *Language* that afterward went generally under the Name of *Hebrew*; for in the Prophecy of *Isaiah*, the *Hebrew Tongue*, as Mr. *Brerewood* observes, is call'd the † *Language of Canaan*; and the *Septuagint* translate these words [|| the Kings of *Canaan*] the Kings of *Phœnicia* or *Palestine*, which were the Countries of the Posterity of *Cham* and *Japheth*: And it is observed also by *Bochartus*, one very well skill'd in those *Languages*, that the *Hebrew Tongue*, in which the Holy Scriptures are writ, is much the same with the old *Phœnician*; and on this reason I took up some *Chaldee*, *Syriac* and *Arabic* words in this *Comparative Table*, under the Title of *Hebrew*, when I find the Derivatives to come up with them, to a near Congruity in Sound and Signification.

THE third Question under this Proposition is, at what Time this Confusion of the first *Language* happen'd, and if *Noah* was then alive? To give some Solution to this Difficulty, as to the first part of the Question, wherein the Sentiments of Chronologers and Historians do extreamly vary, we are, *First*, In order to fix this Time, to take

* Abraham, the sixth from Heber, is call'd the Hebrew, Gen. xiv. 13.

† Isaiah xix. 18.

|| Joshua v. 1.

what Circumstantial Evidence the exprefs words of Scripture (for no positive Certainty therein appears) do afford, to guide us in determining this Particular; *Secondly*, we are to allow the approved Testimonies of the most antient Historiographers, seconding the said Determination; and, *Thirdly*, We must take in also, the Consideration of the State and Condition of Nature, requisite thereunto, as the material Cause and Subject of this Effect.

FIRST, As to the Evidence of Scripture; it does not nicely determine the Time, as to Year, Month, or Day, as it does in other great Events, but only limits it to the days of *Peleg*; for *Moses* expressly says, that in *Peleg's* days the Earth was divided, *Gen. x. 25.* Now some Authors, particularly * *Mr. Sheringham* would have this Division of the Earth which happen'd in the days of *Peleg*, to have been long before the *Dispersion* at *Babel*; and that that *Dispersion* was after *Noah's* Death: *Ego verò* (says *Mr. Sheringham*) *Ædificium Babylonium non nisi post obitum Noachi extrui captum arbitror*: But this is, *gratis dictum*, rather said than sufficiently proved, there being not one Syllable in Scripture, nor any good Warrant from the Nature of the Thing, to favour that Position.

FOR as to Scripture, it plainly avouches the contrary: For just on the commencing of this Confusion, to which the *Dispersion* of the People and the Division of the Earth were Consequents, it is mention'd that *GOD* said, *Behold the People is one and the Language one*, *Gen. xi. 6.* which sufficiently proves, that the People, being one, were not then divided, neither after their Tongues, after their Families, nor in their Nations, altho' this Division or *Dispersion* be *proleptically* mention'd by *Moses* in the foregoing Chapter; neither will this Opinion, *viz.* that the Division taken notice of in the Tenth of *Genesis*, was long before the *Dispersion* at *Babel*, mention'd in the following Chapter, find any better Patronage from Reason, and the Nature of the Thing, tho' a great deal that way is pretended unto: For how could *Noah*, to whom this Act of dividing the Earth is attributed, or indeed any other Person at that Time, when they kept together, as one People and as one Family, be reasonably supposed capable of assigning and

* *Lib. de origine Gentis Anglorum*, p. 436.

determining such and such Parts and Portions of the Earth, to be possess'd and inhabited by such and such People, before they had Knowledge of those Parts and Regions, some of them expressly and by Name, so distant from them, as (for instance) the Isles of the Gentiles were? And if it be urged herein, that Noah or his Sons might have preserv'd a Plan, or retain'd an Idea in their Head, of the Geography of the ante-diluvian Earth; yet it ought to be consider'd that the great Vastation the Universal Bulk of Water at the Deluge had wrought on the Face of the Earth, which they were then to re-people, and the great Changes and Alterations of Sea and Land, which in many Places are now found, and probably found by them then, to have been the Effects and Consequences of that Vastation, must have been a Bar (naturally speaking) to such a Procedure, and continue so, until the Dispersion at Babel necessitated them to seek new Regions: And then indeed from new Discoveries, the Authority of Noah, their sole Monarch, might well exert it self in dividing the Earth, and assigning to these Families mention'd in the Tenth of Genesis, their several Portions of Land, to be possess'd and cultivated by them, according to their Tongues, according to their Kindred, and in their Nations.

SECONDLY, The joint Consent of antient Historiographers and Chronologers gives Authority to affirm Nimrod, the Grandson of Cham, to have been the Founder of Babel, pursuant to the express words of Moses, saying, that the beginning of Nimrod's Kingdom was Babel, Gen. x. 10. So that his Name implying Rebellion against the Ordinance of GOD, and his Character of a mighty Hunter before the Lord, denoting also his usurping Tyranny over Men, we may from thence safely conclude him the Author or chief Promoter of that wicked Attempt against Heaven, which straight provoked GOD to quash the Enterprize, and to punish it with the Confusion of the first Language, and thereby with the Dispersion of that infatuated misled People, he had drawn together, and encouraged to share with him in that proud, profane, rebellious Undertaking; *Let us build us a City and a Tower, whose Top may reach unto Heaven, and let us make us a Name, that we be not scattered abroad, upon the face of the Earth,* Gen. xi. 4.

IT seems the then present Generation of Mankind had an Intimation given them, either by Noah, or by GOD himself, to di-

vide and separate in order to inhabit the whole Earth, which this rebellious * *Nimrod*, the prime Leader of Resistance, and the great *Hunter* after Empire strenuously withstood, and on the *ensnaring* Maxims of Self-Preservation and Publick Safety, wheedled the then greatest part of Mankind to take that pernicious Course, which yet by the over-ruling Wisdom of Providence, directly led them to what, by their own wretched Forecast, they thought to avoid: They had heard the next Destruction threatned, was to be by *Fire*, and therefore a prodigious Mole of Brick-work was design'd (as Fire-Proof) to secure their Safety, or at least to give them a *Name*; the latter indeed it did, for the whole ended in Confusion, and the *Name* it had was *Babel*; and therefore the Holy Penman, accounting for this *Nimrod*, very appositely says, and the beginning of his Kingdom was *Babel*.

NOW whether this *Nimrod* in Scripture be the same with *Belus*, whom the antientest Writers of History mention to have been the Founder of the *Babylonian* Monarchy, is not so easily determin'd, tho' many take these two Names to import one and the same Person, and that *Belus* or *Baal* was only a Title or Attribute signifying Lord or Tyrant: Yet if the pretended Epitaph on *Ninus's* Tomb, mention'd by *Xenophon*, deserves any Credit, they were two Persons, Father and Son; but the Chronology related to be in that Inscription, being egregiously false, the whole, as counterfeit, is justly rejected.

HOWEVER that was, the Scripture is express, that the Division of the Earth was in the days of *Peleg*, and the Dispersion of People, and their Separation began at *Babel*, during the Reign or Tyranny of *Nimrod*, for *that* is said to have been the beginning of his Kingdom. Now *Nimrod* being the Third in descent from *Cham*; and *Peleg*, according to the *Hebrew* Text, the Fourth or (if we take *Cainan* in, according to *St. Luke* and the *Seventy's* Computation, then he is) the Fifth in descent from *Sem*: So that it appearing thereby, that the Confusion happen'd under the Reign of *Nimrod*, and that the actual Dispersion was in the days of *Peleg*, the younger of the two in descent, and probably in Age, tho' by reason of their long Lives they were Contemporary, it will consequently follow, that the Dispersion of People preceded, or at least was much about the same Time with, the actual Division of the Earth, namely at *Babel*.

* Vide *Joseph. Hist. Jud. Lib. 1. c. 4.*

SOME of the Fathers of the Christian Church, I confess, ascribe the Confusion and Division here accounted for, to the beginning of *Peleg's* days, or to the time of his Birth, which was *Anno 101. post Diluvium*, alluding to the import of his Name, as if given him in Memory of that Act; but that, as I shall presently shew, could not conveniently be; for it is not said, at the Birth, or in the beginning of, but in the days of *Peleg*, the Earth was divided; whereby we have a greater Latitude left us, to fix the date of the Division.

NIMROD, by Consent of all antient Chronologers, began his Reign about the Year 170. after the Flood, arriv'd to the height of his Tyranny at about fourteen Years after, viz. *Anno 184. post Diluvium*, and dy'd *Anno 249. post Diluv.* So likewise *Peleg*, by the Scripture-Account, being born *Anno 101. post Diluv.* his days continued by the same Account to *Anno 340. post Diluv.* So that here by these Accounts, the Reign of *Nimrod* and the Days of *Peleg*, being Marks or Standards given us, to fix and determine the date of this grand Affair, we must take them together to adjust this Matter; and thereby it will with greatest Probability appear, that it happen'd about the Year 240. after the Flood, when *Nimrod* was at the height of his Tyranny, about Nine Years before his Death, and when *Peleg* was about the Hundred Thirty-ninth of his Age: So that both the Facts of *Confusion* and *Division* come up with great Agreement to what the Scripture expressly says of the one, viz. that the beginning of his Kingdom was *Babel*; and of the other, that the Division was in the days of *Peleg*, which is an Intimation not to be neglected, and comes pretty nicely to determine this Point.

THIRDLY, The Consideration also of the State and Condition of Nature, that is, at what Time the Encrease and Multiplication of Mankind was capable of this Division of People, into so many Principalities and Nations, as are recorded in the Tenth Chapter of *Genesis*, will mainly conduce to a right determining of this Matter: Here the Opinion of those who assign the Time of this Division (if they mean actual Division, i. e. when they were really and actually divided) to the Birth of *Peleg*, which was *Anno 101. post Diluv.* seems to be quite overthrown by the very *Mosaick* Accounts; for we are to observe, that *Moses* reckons in that Division of Families, no less than Seventy-two Princes or Heads of People; and surely we must allow them (at least) an equal Number of *Females* for Wives, and a few
 Q q 2 Children

Children also before they could be Families, which must amount to a greater Number of Souls than the Propagation of Mankind out of * three Pairs, could afford in the space of a Hundred and one Years; for if we grant every Male and Female, in the first *post-diluvian* Century, to beget eight Children (one with another) by the Time they arriv'd to the Age of forty Years, we shall find by the Rule of Arithmetical Progression, that allowing the first ten Years of that Century for *Sem, Cham, and Japheth* (and of them the whole Earth was overspread, *Gen. ix. 19.*) to beget Twenty-four Children or twelve Pairs of People; and forty Years more, for these twelve Pairs, to beget Ninety-six Children or Forty-eight Pairs; and forty Years more, for these Forty-eight Pairs, to beget three Hundred and Eighty-four Children, Male and Female; which is just ninety Years, after the *Deluge*; it follows that the whole Number of Souls (supposing the Number of Males and Females equal, and none to have dy'd) at the Year 101. when *Peleg* was born, could amount to no more than five Hundred and twelve Persons, with Children under eleven Year old; surely, too inconsiderable a Number for so great an Affair, as the dividing of the whole Earth, erecting a Kingdom, building a Tower, whose Top was to reach Heaven, with all the pompous enumeration of so many Tongues, Families and Nations, as appear in the Tenth of *Genesis*, was to have been; far surpassing the Capacity of so small a Number.

BUT let us proceed with this *Calculation*, of an Eight-fold Encrease of Mankind, at every forty Years Period, and we shall find that at the Year 240. after the Flood, the Encrease of Mankind swell'd to a Number sufficiently proportionable to that Work; the Sum whereof, collectively taken, amounted to upwards of Thirty-two Thousand eight Hundred and Thirty-two Souls: And when withal, we take into Consideration, the spontaneous Fœcundity of the Earth at that Time in producing Sustenance to Man without much Toil and Labour, the vigorous healthy Constitution of Men, their long Lives, the long continu'd Fruitfulness and teeming Condition of their Women, the Allowance of *Polygamy* (their great and most necessary Work at that Time, as well as the Command of GOD unto them, being to En-

* Noah cannot be supposed to have begot any Children after the Flood, for his Wife was then too old, and 'tis not to be thought that after her Decease, he married any of his own Off-spring.

crease and Multiply :) All this consider'd, it may be well supposed, that in their last Hundred and forty Years, they encreased in *much greater* Proportion, as when their Stock of People was grown numerous, so their Multiplication went on faster, on account of their Longævity and their allow'd Polygamy; and the Cognation and Proximity of Blood (which at first was some Obstacle in the course of Generation) being then grown wider and remoter, and therefore I think on the said Supposition, it will be easily granted that their real Number, at the Year 240. was much *greater* than I have reckon'd, especially if the Number of Females exceeded the Males, which as a reasonable Surplusage may come in, not only to supply the count of those that dy'd since the *Deluge* to that Time, but also to enhance by some Thousands more the Estimate I have here made of them at the Dispersion of *Babel*. So that to conclude this Proposition, we find that the Reign of *Nimrod* and the Days of *Peleg*, are the best Marks we have to determine this Question, which induced me to establish the date of this Affair in or about *Anno 240. post Diluv.* a little before the death of the one, and about the middle of the days of the other: At what time Mankind was sufficiently Numerous to become capable of being the Subject of that great Work; after which Time, *viz.* 240. the Holy Scripture is positive (to prove the latter part of this Question) that *Noah* lived a Hundred and ten Years: And if this Computation should be look'd upon as not satisfactory, I shall only add, that it is allow'd by all on very good grounds, that *Abraham* was born after this Dispersion, and being born, as the express Chronology of *Moses* has it, in the Seventieth Year of the Age of *Terah*, which by that Chronology was the two Hundred and Ninety-second Year after the *Deluge*; for as to the Sixty Years more that are by some added to the Age of *Terah* before *Abraham* was born, there is no sufficient Warrant in Scripture for it, and what is produced for it from *Acts* vii. 4. is otherwise accountable for; I shall therefore conclude, that *Noah* living three Hundred and fifty Years after the Flood, *Gen.* ix. 28. must be Contemporary with *Abraham* for the space of Fifty-eight Years, and consequently survive the Dispersion at *Babel*, during the space of many Years, which is all I aim at and contend for, in this Particular.

Prop.

Prop. 2.

HAVING hitherto shew'd that the first Way of speaking was one entire *Language*, to the Confusion; and that That was what we call the *Hebrew Tongue*: My second *Postulatum* is, That at the Building of the Tower of *Babel*, there happen'd among those who were concern'd in that daring Enterprise, a Cessation, for the present at least, and Confusion of that first *Language*.

THIS must also be allow'd by all who own the Authority of the Holy Scriptures; for *Moses* there expressly says, that *GOD* confounded their *Language*, that Men could not understand one another's Talk, as you will find, *Gen. xi. 6, 9.*

IN this *Postulatum* or Proposition, I shall consider, *First*, What this Cessation or Confusion of the first *Language* was; *Secondly*, What Influence it had upon, and how far it effected the separating and dispersing of People upon the Face of the whole Earth; for that seems to have been the chief End and Design of it, *Let us confound their Language* (says *GOD*) *that they may not understand one another*, so the Lord scatter'd them abroad upon the Face of all the Earth.

FIRST, What this Confusion was? It seems it was a Punishment that the Sins of those People were then ripe for; Unity of *Language*, if join'd with the sincere Worship of *GOD*, and with mutual Benevolence and Charity amongst Men, is a great Blessing; but when it is us'd to affront and pervert those Ends, as it seems it then was, it becomes a Curse, and therefore *GOD* inflicted it upon these Men, by dividing their Communication, and sending them away, one Party from another, to the end that some at least might be good, if the greatest part of Mankind would continue wicked and rebellious.

THERE is some diversity of Opinion about the Act and Manner of Confounding this first *Language* at *Babel*; but what is alledg'd on that Particular, may be sort'd under these two Heads:

FIRST, Some take the word בלל *Balal*, by which this Confusion is there express'd, to signify, among those Builders, a Mixing and Changing the known Sense and Meaning of some Sounds into the Sense and Import of other Sounds, and those into others again, and
so

so through: As when some called for Brick, others understood thereby and brought Mortar; when they called for Mortar, others again understood thereby and brought them Gravel; and in this manner they conceive, that such of those People, as understood and had one and the same meaning of every Sound or Word they heard, became in an instant Men of one and the same *Language* *.

THUS they account for this Confusion, and how thereupon the several † Mother-Tongues were *made or fram'd by GOD* in the Minds of those divided Parties: But since it appears that one *End* of this Confounding of their Tongues was to deter them from a further Prosecution of that Work, methinks, this was not the way to put a stop to it; for in this case we must conceive, that either GOD inspired a new *Language* into every individual Man, as he depriv'd him of the old one, or else gave this new-form'd *Language* unto separate Parties or Families of Men: If the first, then indeed there was grown up a goodly Stock of Tongues, far better for *Soliloquies*, than for Conversation and Society: If the second was true, then it will follow that the *End* that GOD design'd to have been effected by it, that is, the putting a stop to that audacious Attempt, might have been *frustrated and defeated*: For if GOD, in that grand Extirpation of the Old, immediately framed New *Languages* in the Mouths of so many Parties of Men, 'twas easy to foresee, that by the combining and confederating together of these new-gifted Parties, who well understood one another, and might thereby well manage their Design, the Work in hand might prosper and go on, as before; and nothing that way could hinder it, but another Confusion, and perhaps another after that, and so on infinitely: Which Procedure must needs be reckon'd very absurd, and therefore not likely to be the true Matter of Fact: And yet as incongruous, as when examin'd into, it seems to be, it is to this day the most generally entertain'd Opinion, that GOD miraculously fram'd and put into the Minds of Men, at the Confusion, those diversified Modes of speaking, which are called by the Name

* Confounding and mingling have very different Ideas; in mingling, the Form and Properties of the Things mingled are preserv'd, but in confounding are all destroy'd.

† These Mother-Tongues some Authors reckon to have been Seventy-two in Number, because so many Persons or Heads of Families are mention'd in the Tenth of Genesis; of which Mother-Tongues, Scaliger reckons Eleven (four Principal and seven less Principal) to have come to Europe.

of Mother-Tongues, and which afterwards multiply'd and improv'd themselves into abundance of Dialects, and those at length into all the *Languages* the World hath been acquainted with, tho' the Holy Scripture mentions not (which is very strange if it had been true) one word of so great a Miracle.

SECONDLY, Some others finding the grounds of this last Opinion not stable enough, conceive otherwise of the Matter; they allow a *Deletion* (if not a total one, yet one in such a measure as was enough to obstruct the Work) of the first *Language*: They look upon that *Act* of Punishment which confounded it, to have been a sort of extraordinary *Stupor* or *Delirium*, which GOD in his just Indignation threw among that brain-sick Race of Men, who impiously imagin'd, that with that their *Mole-Hill*, in Comparison, they were able to defy and oppose Heaven and all its Menaces; when in an instant, the Divine *Nemesis* so spread that *stupifying Evil* among the Multitude, that they were so far from being able to effect what they vainly undertook, that they had scarce a word to say or answer to one another. The *Memory*, it seems, being by that *Stupor* quite subverted, Communication immediately ceased; the Multitude dissolved and dissipated (that Bond of Communication which knit them together being broke) and the Work was straight laid aside and abandon'd.

THIS Account of the Matter, I confess, is very agreeable with GOD's Design, and comes fully home to the End and Purpose of it; and is the second Thing I design a word or two upon under this Proposition: Therefore,

SECONDLY, As for the Influence and Force this Punishment was to have in dissipating and dispersing these People; it ought here to be taken for granted (and indeed it is a Maxim of undoubted Truth) that an *End* proposed, especially by an all-wise and infinite Agent, requires and will always infer, all the *Means* made use of to bring it to pass, to be adæquately suitable and effectual to it; and now in this Case, since we find the *Means* asserted by the Patrons of the first Opinion, on several accounts incompetent to that *End* and exceptionable against, in being many ways liable to evade and defeat it, we are by no means to allow that to be a true Representation of that *Affair*, tho' the Opinion that hands it to us, be never so general: Neither

ther indeed can we look upon it as properly a *Punishment*, if in that Act, G O D only *changed* their old *Language* for a Number of new ones; and if it be by some rather thought, he did so, such as do think so, should consider, whether it is any way agreeable to the Divine Wisdom, who works every thing *perfectly*, to be the Author of such rude, mean, imperfect Gibberishes, as the first *Languages* after the Dispersion are known to have been; and also, if the *Mother-Tongues* at their first coming abroad had been tolerably well and expressive, as surely they would have been, had they (as is pretended) come immediately from the hands of G O D, what need would there have been of borrowing and begging one of another, and of all the Labour that has been afterward spent, in improving, augmenting and polishing them, to make them useful?

B U T on the other side, if we look upon this Overture as a great and signal *Vengeance* inflicted on the Impiety of those Men, and on their *Language*, which was instrumental to it, G O D as it were with one Blow dashing their whole Enterprize, by striking every Man of them Dumb, and probably for some time *Deaf* also, as the word *וְכָל* in the Text seems to intimate, *viz.* and G O D confounded their *Language* that they *heard* not one another; for *that* is the Propriety of the word; considering this, I say, we cannot but have great reason to apprehend, that the *Amazement* and *Terrour* accompanying that Act, next striking them dead upon the spot, must carry the greatest and most irresistible Influence with it, upon the Fears and Passions of those Men, disposing them to desist from so dangerous and mischievous an Attempt; and when they found their *Memory*, as to words and their former Habits of speaking quite gone, defaced and ruin'd, *Nature* it self, with the help of what *Reason* and *Judgment* remain'd in them, besides the Effects of that Fright and Consternation, must be acknowledg'd also to be of some force, to make them *withdraw* and *divide* themselves into separate Bands and Companies.

F O R when this inflicted *Damp* and *Terrour* was over, and their retain'd *Reason* began in them to clear up and display it self, we may well imagine, their inward Thoughts, wanting their accustom'd former Vents, began to glow and burn within them, pushing them to form new Sounds, and to tack and fasten them to such Ideas, as every minute called for, and wanted their Assistance; which tacking of Sounds to Ideas, and Ideas to Things, is properly the *ground-work* of all *Languages*.

THIS Work was of first Consequence, and must be speedily attempted; and they could not but by a few Trials find it as feasible as it was necessary, having their Faculties and Organs prompt and ready for it: But for all that it was not to be done in a *Multitude*, where a few settled Sounds would be soon lost, before any current Stamp could be fixed upon them; hence will appear by this latter Opinion, which the former indeed is wide of, how not only the Divine *Terror* of this Act, but also the direct and natural Result of it became a *Cause* to make that vast innumerable Concourse of People break up, and oblig'd them to retire and divide into little Communities, where, and in which Circumstance only, they could be in a way to repair, what they could, of their Loss, and to refit themselves for future Converse; which People could scarce, if at all, bring to pass, in great Assemblies and extended Multitudes; it being the Work of that Art which never admits of too many Heads or Hands, but of united Skill, Industry and Diligence, to lay down the ground-work of a new-form'd *Language*.

THUS I take it, Almighty Providence most benignly adapted the Punishment of this People to their future advantage; and most wisely contriv'd, by taking away their first *Language*, to make *that* a means of retrenching themselves into great Numbers of Communities and Governments; and *that* of forming new *Languages*; and *that* too, of cementing them together into Nations, in order to disperse them over the Face of the Earth; and if GOD had not taken away the old, or when he had done so, had himself fram'd and inspired new *Languages* into them, as many are of Opinion he did, I much doubt whether that *Dispersion* could have been so readily and conveniently effected (naturally speaking) as in the Method herein explain'd, we presume it was.

The third and last Proposition.

HAVING also shew'd, under the foregoing *Proposition*, that the Confusion of the first *Language*, therein briefly accounted for, had in its Effects, as well a *Natural* as a *Moral* Efficacy, to break up that impious Assembly, and divide them into many associated Bands and Companies, in order to disperse them far and wide to Colonize the Face of the Earth; wherein it appears that GOD seem'd to look upon that *one first Language* to be a great Impediment to it, and therefore

fore confounds it, and puts Men, by the Consequences of that Confusion, to retire and withdraw themselves to recover their lost Speech: And these Men having so separated and * divided themselves, it was also natural for them, to seek new Habitations, which is what I take to be meant by that of *Dispersion*, and comes here to be made use of under the force of a *Proposition*, because the Scripture, whose Testimony amounts to the highest force of Evidence, expressly affirms (Event also visibly seconding it) that GOD came down, confounded their *Language*, and scatter'd them abroad upon the Face of the Earth, Gen. xi. 7, 8. upon which *Proposition* I shall proceed very briefly, with these following Particulars.

FIRST, Before we come to the detail of this *Proposition*, we may in general conceive, that *These People*, who were thus divided, confederated themselves, to the end mention'd, in Kindreds and Families; and of these, some immediately remov'd and took their Progress, as they encreas'd and multiply'd, into far Countries, *India, China, Tartary, &c.* and in their Way thither propagated many Nations and Languages; and some others fix'd their Abodes in Regions near adjoining to the Place of their *Dispersion*.

THESE latter, in that first and most important Work of composing and framing Words, to utter their Minds, and to convey, as before they were wont, their Conceptions to one another, we may also well presume were very much reliev'd and assisted by their Neighbours, the House and Family of *Heber*, at whose shining Lamp, these unhappy Men might by their Permission and Favour soon rekindle their extinguish'd Torches, and by recollecting also what their broke and harass'd Memory would afford, recover very many words of their lost *Language*, and perhaps by that means come to raise and model their new Forms of Speech upon the recover'd Ruins of it.

AND this I take to be the only or chief Reason of the appearing of so many *Hebrew* words in the Tongues of those People who descended out of such, as had made their first Settlements in those adjoining Countries about *Syria* and *Babylon*, as we are well assur'd

* Gen. x. 32.

many of the Nations of *Europe*, particularly our own, to have done; and upon this account I hope it will appear, that it was with good reason and upon warrantable grounds, that I endeavour'd and undertook in these *ESSAYS*, to trace the Origin, and deduce the antient Names and Characters of many of our superannuated Rites and Performances of Religion in the Western Part of *Europe*, from the *Language* and *Customs* of that Age and People; especially since even to this day, we have so many plain unforced words of that Primitive Tongue among us, as the precedent Table discovers, that it cannot with any shew of Reason be doubted, but that the antient *Language* (what Name soever we give it) out of which the *Gaulish* and *British* Tongue was derived, was one of those I even now mention'd, which took their rise from, and built their Structures upon, the Remains of that most antient *Hebrew* Tongue.

SECONDLY, It being now shew'd that many of the *Asian* Tongues, viz. the *Armenian*, *Chaldee*, *Syriac*, *Arabic*, &c. borrow'd or deriv'd so much of this antient *Hebrew*, that in their Primitive Words and *Radicals*, they are almost the same with it, we are next to consider, that among those *Languages* which, by the favour of *Heber* and his Family, took into them so great variety of *Hebrew* Sounds (and we cannot chuse but observe it as most probable) that the *Languages* of the Sons of *Japheth*, I mean at least those of *Gomer* and *Javan*, which gave rise to the old *Celtic*, that was the Mother of most of the antient Tongues of *Europe*, have participated in a great measure, of the same advantage, of borrowing from the *Language* of *Heber* a vast deal of words, in their composing and framing their own; which Consideration may supersede the Wonder we usually are at, to find even to this day, so great a Number of genuine *Hebrew* words in the *Greek*, *Latin*, *Teutonic* and *British* Tongues; and those (some of them) the very same, and the other so very little disguised and alter'd, abating what is usual in pronouncing the words of one *Language* in another, that I flatter my self to a Belief, that no impartial Man will ever doubt of it, or suspect their coming from any other Origin.

NAY more, their being the same, as many of them are, with the known *Hebrew* words that are of one Signification with them (except what is already excepted) is to me an irrefragable Proof, that they did, and could not indeed but, come from that Origin; it being next to impossible, that so many words as the foregoing Table presents

sents to our View, could ever by *chance* meet in one and the same Sound and Signification: And no other Cause of such coincidence offering it self, it is therefore an apparent Evidence, that these *Languages* I account for, must on the reason I mention, proceed and be derived from one and the same Fountain-head, the antient *Hebrew* Tongue.

NOW in order to give the reason of this Procedure a little more weight, the Reader will pardon me here a small Digression: To that end, he will please to consider, that *Noah*, as he was at the Time of this Dispersion, the Father of all Mankind, excepting his own and his Sons Wives, if then living; for we are pretty well assur'd, that *Noah* and his Son *Sem* lived then and many Years after it; so he was their chief *Monarch* to direct them in the way of Polity and Government, and their chief *Priest* and *Prophet* to instruct them in the true Worship of GOD, and in the Way of Religion: And indeed, as to both these Capacities, and his Actings in them, there are some Remains of Antiquity that inform us, that *Noah* laid down Rules, as establish'd Laws, to his Posterity, which go under the Name of *Mitzoth bene Noach*, viz. *The Statutes of the Sons of Noah*, because deliver'd to them for Moral, Political and Theological Rules to conform themselves unto, and to be made use of by their Posterity, as certain Standards of Justice and Piety; on which account I take it, it was that *St. Peter* calls him a Preacher of Righteousness, *2 Pet. ii. v.* that is, a Propounder of good and righteous Laws among his Posterity.

THESE Laws in all Probability were a Sum or an Abstract of those that were given by GOD to *Adam* at the Creation, and which continu'd after in the Church of GOD to the Time of *Abraham*; for surely some Laws they had which were promulg'd unto them (for no Law no Sin) during the Time of the *Patriarchal Oeconomy*, which was at an end in the Time of *Abraham*, when Circumcision and other new Laws were added and had a new Force and *Sanction* seal'd upon them: And indeed to these, or such as these, GOD himself seems to have reference, when he bless'd *Abraham*; and for a reason of that blessing, GOD says, *Because Abraham obey'd my Voice*; which undoubtedly referr'd to his willingness to offer his Son *Isaac*; then adds, *And kept my Charge, my Commandments, my Statutes and my Laws*, *Gen. xxvi. 5.* Now, what these *Commandments, Statutes, and Laws*, which GOD here calls his own were, we must be far to seek, if they be
not

not these I now mention, the Heads whereof you have in the Margin.

They were Seven in Number.

1. *De cavendâ Idololatriâ.*
2. *De maledictione Numinis.*
3. *De sanguinis Effusione.*
4. *De non revelanda turpitudine.*
5. *De Rapinâ & Furto.*
6. *De Judiciis.*
7. *De membro Animalis vivi non comedendo.*

Of these Patriarchal Laws I have had frequent Occasions of mentioning in the foregoing E S S A Y S.

I have been the more particular in this Account of Noah's being in the publick Capacities of *Father, Prince, Priest and Prophet*, in relation to all Mankind at the Time of this Dispersion, that the Reader may thereby see what a fair way, upon a supposal of a total *Deletion* of the first *Language*, excepting in the House and Family of *Heber*, was open'd under these peculiar Circumstances, to many neighbouring Families, to recover by their intercourse with this, what they had lost in their own.

F O R, *First*, I have before shew'd how it is generally presum'd that *Heber* and all his Family preserv'd his *Language*; *Secondly*, *Noah* being then alive must be supposed to be one, nay the Head, of that Family; and, *Third-*

ly, As so, we may as well presume, that many of that dispersing Multitude, out of filial Piety, did resort unto *Noah*, to bewail their Misfortune, and to receive his Commands and Instructions; and how could this be done but in his own *Language*, and how could they be the better for his fatherly Instructions and Documents, which undoubtedly he took care to inculcate unto them, but by their learning it, by their frequent resort to that Family wherein he resided? This is to me a plain case, that a great deal of the first *Language* was soon again recover'd, at least, by *Heber's* nearest Neighbours: And of that Number some of the Sons of *Japheth*, particularly *Gomer* and *Javan*, might very probably be; and on that account may be reckon'd, not only to have carry'd with them a vastly greater Stock of *Hebrew* words, than I have shew'd in this Table (great allowance being to be given to what was since lost in the multiplying of Dialects) but also more especially that they carry'd with them the Schemes and Forms of Worship,

ship, practis'd in those days; and with these, the original Names and Characters of many of them; which Consideration alone will (I hope) sufficiently answer for my deducing our antient *Druidical* Rites of Worship, and other Appurtenances of Religion (we being proved to be the Descendants of *Gomer*) from the very Rites and Usages the said *Gomer* then receiv'd and practis'd, and so were by him carefully consign'd over and deliver'd to his Posterity.

THIRDLY, To come now to Particulars: This Act of *Dispersion* now beginning to exert it self, we find the united Tribes and Families, having got them new ways of speaking, and thereby establishing to themselves Forms and Plans of Government, betook themselves into various Parts and Quarters of the World, under several Heads and Rulers, whom they then or soon after, call'd Kings and Princes: The Particulars whereof you'll find recorded by way of Anticipation, as many of the *Mosaick* Accounts are, in the Tenth Chapter of *Genesis*; where the Divisions of the first *post-diluvian* Families are noted and distinguish'd, every one according to their Tongues, according to their Families, and in their Nations: And there too, to come to the Subject of my Enquiry, we find the Sons of *Japheth* to have taken to their Allotments the Isles of the *Gentiles*, which are reckon'd by all Authors, to be *Europe*, and the Maritime Parts of *Asia*.

NOW among the Sons of *Japheth*, it is generally allow'd, and there are great Authorities for it, that *Gomer* was the Founder of that Nation, out of whom the *Gauls* and *Britains* descended: But to trace the Progression of that People, whom Authors call *Gomaritæ*, and their Tongue *Gomarian*, to these Parts of *Europe*, has been a Task has puzzled all Antiquity, till the great Learning, indefatigable Labour, and extraordinary Judgment of the late ever celebrated Person, Monsieur *Pezron*, D. D. Abbot of *La Charmoye* in *France*, have discover'd such Tracks and Footsteps of it, even thro' the remotest Times, that to me his Accounts seem liable to so few Exceptions, that I see not how any one can but acquiesce in them, abating one Error, as I take it, or rather an Omission, that runs thro' the whole File of his Disquisitions, and that is, his making no distinction between the first * *Plant-*

* *Ætas Aurea, apud Antiquos.*

ing Age, wherein People were only bent on Procreation (*Polygamy* for that end being allow'd) and were chiefly imploy'd in clearing and cultivating the Face of the Earth, and sending Colonies, far and wide, to possess and inhabit it; and the bustling *Warlike Age*, if I may so call it, that succeeded that first one, wherein Ambition and Desire of Sovereignty and Empire, had room and opportunity from the then great increase of Mankind, to exert and display it self; People in their first Peragations being busied and wholly taken up with Toil and Industry, the Earth and richest Countries of it by that Time being an overgrown Wilderness, and nothing in their passing onwards to be contested with but Rivers, Mountains, Woods and wild Beasts: Thus I conceived, and this I have set down in the preceding ESSAYS; that the Progeny of *Japheth*, viz. some of these *Gomarians* at the first Dispersion, began to move Westward, and the first Swarms of them, the *Heneti*, the most antient Colonies or first Planters, as the word *Hen* imports, and which gives some hint of their *Language*, might arrive into *Europe*, and so come to *Germany*, *Gaul* and *Britain*, even before the *Ruffling Age* began, wherein the learned *Pezron* places the *Æra* and first date of his Accounts, &c. And indeed he owns as much, by his representing most of his *Titan* Expeditions, rather as Conquering than Colonizing and Planting. Nay, the very *State* and *Condition* of Nature at that Time speak as much; and these Circumstances of the *State of Nature* and Condition of Things, in computing the Progression of Mankind, are to be consulted with, as well as, if not more than the little strinkling Hints, which the uncertain Tradition of the next tumultuous Age deliver'd over to the Records of future Times, which all know to have been very fabulous and erroneous; yet for all this, an *universal* Consent and Tradition among a People, shewing out of what Stock they descended, may be well depended on, though History may fail in accounting for the way and manner of that Progression.

THIS learned *Breton*, in his lately publish'd Book of the *Antiquities of Nations*, observes, from the earliest hints of History, those mention'd *Gomarians* to have seated themselves in the Provinces between *Media* and the *Caspian* Sea, that is, in *Hircania*, *Margiana* and *Bactriana*; and that they were the Ancestors of the *Gauls*; and by reason of their dispossessing the former Inhabitants, the *Medes*, they have had by those expell'd People the Name of *Sacæ* given them, that is, Pillagers and Robbers; and these, in Compensation for that, gave the *Medes*, or the Men they drove out, the Name of *Parthians*, from the
Celtick

Celtick word, *Parthy*, viz. to divide and separate: Here the *Gomarians* take the Name of *Sacæ* or *Sac's*, and their *Language* from this Time came for a while to be call'd *Sacick*; and a Branch of these, mixing with the *Teutons*, came in process of Time to be call'd *Saxons*; which is the reason that so many *English* words in this Table do favour of the Original Tongue, (which I have shew'd before had a great deal of it in the *Gomarian* Family) and have their Place in the said Table.

THE Author further shews, how a great Colony of these *Sac's* made an Irruption under one *Achmon* their Prince, into *Cappadocia*, and other Parts of Lower *Asia*, bordering on the *Euxine* Sea; and after that another Colony of them made Incursions to the North-part of *Asia*, and over to *Europe* by the *Palus Mæotidis*, who took on them the Name of *Cimbrians* or *Cimmerians*, and their *Language* from *Tuisco*, their Leader, came to be call'd *Teutonick*: Hence the Agreement of many *Teutonick* words with the antient *Celtick*. But that great Colony that overspread a great part of Lower *Asia*, went under the Name of *Titans*, from a *Gaulish* Compound, *tyd* Earth and *tan*, *teyny* or spreading, viz. an overspreading People; and from their invincible Prowess, they had, by way of Character, the Attribute of *Celtæ* or *Galli*, from *Gallû* or Power, given unto them; and thence their *Language* was call'd *Celtique* or *Gallique*, as it has ever since continued to be, in the main Branch of this People; for our calling it here *British*, is but by way of National Distinction, it being one and the same, even to the Time of *Julius Cæsar*, in *Gaul* and *Britain*, abating the diversity of Idioms and Dialects.

THIS great and warlike Nation, now call'd *Titans*, having spread themselves over all the Lower *Asia*, even to the *Mediterranean* Sea, began there to lay down the Foundation of their vast Empire, which by their succeeding Princes, *Achmon*, *Uranus*, *Saturn*, *Jupiter*, *Mercury*, *Mars*, *Dis*, *Hercules*, &c. they extended over the greatest part of *Europe*; and these Names being all *Celtick*, as you may see in the Seventh Section of the First ESSAY, sufficiently proves their being of the same *Language* with us; and when *Uranus* had pass'd the Sea into *Greece* and *Italy*, in order to enlarge his Conquest over these Western parts of *Europe*, *Dr. Pezron* expressly says, *That all that could not be done without transporting Colonies thither to manure the Ground, and to keep the Antient Inhabitants under Subjection*; which evidently implies, as indeed the Name of Conquest will, which he frequently makes use of in his Account of this *Titan* Expedition, that the Coun-

tries they subdued had been long before * *inhabited*: And so we see that *History*, on which he only relies, is defective in the Point of our first Planting; and beyond History what can we have but Conjectures?

I cannot omit here one Observation in Relation to the first Planting of *Greece* and *Italy*: We find on this side of the *Mediterranean*, in the very first Ages History can inform us of, great variety of Tongues and Dialects; whereas on the *Asian* side, there appears to have been but few in Number, but these largely extended: No other Cause, I think, can be assign'd for this, but the abundance of Isles in that Sea, between *Anatolia* and *Europe*; whereunto those Original Vagrants being got, settled in them for some Time; and thereby having but little Commerce at first with one another, their common Language might by the different Improvements they made in augmenting and polishing their way of speaking, in every Isle by it self, diversify into numerous Dialects; and they, or Colonies from them, entering first into *Greece* and *Italy*, did likewise leave in those Countries lasting Marks of that diversity in the several Idioms of them.

IN the Isle of *Creta*, now *Candia*, one of the biggest of them, we find they had a large Colony, and seem'd to have dedicated it, as they after did the Isle of *Mona* with us, as a sacred Place, to the Use of Religion. Here their Priests and Soothsayers resided, whom (as we call'd ours *Druids*, probably from *Dir-wyr*, i. e. *Most necessary Men*, so) they called *Kupilas*, *Curetes*, as probably from *Gwyr-rheid*, both coming under one and the same Signification, that is, *Men of most necessary Use and Importance*, as Priests and Religionists in all Ages were accounted to be. These *Curetes* took care of what belong'd to the Rites of Sacrifice, and the Worship of the Gods. To these the care of the Education of Princes was entrusted; *Jupiter* being in his Youth committed to their Charge. They were in great respect with the *Aborigines* of *Italy*, where they were call'd *Salians*. They recorded, as the *Bards* with us, the Heroick Acts of Princes in Rhythmicall Compositions; which in *Italy* they call'd *Carmina Saliaria* or *Versus Saturnii*, as *Varro* and *Festus* write. Whatever related to War, Laws and Religion, were mostly contain'd in those Songs; and generally were of great difficulty to be understood by the *Latins*, because, as *Pezron*

* *Vide Pezr. Antiq. p. 102. & p. 129.*

observes,

observes, they contain'd in them many *Celtick* words. This being a Place of Learning in the earliest Ages of the World, they call'd here their oldest Inhabitants, *Eteo-Cretans*, who must be the first Planters of the Iland, before these *Titans* ever came into it.

NOW having brought this *Gomarian*, *Sacique* and *Celtique* Tongue within the Confines of *Europe*; we will next only see what Advances it made, and what mixtures it underwent, during the Reign of these *Titans*, and after the Dissolution of their Government.

FIRST, We may observe that these *Titans* Lorded it over *Europe* for a considerable Time, during the Reigns of five or six Princes; and extended their Empire to the furthest Bounds of it, North and West: And if other Tongues which were not the Off-springs of the old *Gomarian* were then in any parts of it, we may well suppose the prevailing *Celtique*, in that docible Age, to have had potent Influence on them, to mould them in a great measure to its own Forms and Idioms, having so long a Time to work them into it.

SECONDLY, After the breaking up of the *Titan* Government, which being one in it self, united the various *Gomarian* Dialects under one common Name of *Celtick*; and this *Celtick*, upon the Erection of new Kingdoms and Governments in all the Provinces of that fall'n Empire, took likewise on it new Names, after the Denominations of the several Sets of People then combining together under several Politics and Establishments: In the Northern-parts of *Europe* the *Celto-Scythians*; in *Greece*, before the Time of *Deucalion* and his Son, *Hellenus*, the *Ionians*, the *Dorians*, the *Æolians*, (the *Achaïans* in *Thessaly*) the *Spartans*, the *Laconians*, the *Argians*, the *Arcadians* and the *Messenians*; each of these took up new Names to their Dialects, which afterwards were in *Greece* comprised under these four, viz. *Attick*, *Ionick*, *Dorick*, *Æolick*. In *Italy*, the *Ausonians*, the *Umbrians*, the *Oenotrians*, the *Hetruscans*, the *Ōsci*, the *Sabines*, the *Ligurians*, and the *Latians* or *Latins*, who in the end swallow'd all, gave each of them their Names to their proper Dialects: In *Spain* it continued to be call'd *Celtiberian* for some Time, and then came to be call'd *Cantabrian*, with some Dialects under it: And in *Gaul*, it was generally call'd *Gallic*, as in *Britain*, *British*; for in these Countries the former and the latter *Celts*, as to the main Body of them had fix'd their Station. *Ireland* indeed in antient Times was scarce taken notice of, but we find its *Language* to be a mixture of *British*, *Cantabrian* and

Teuton; its first Tongue we presume was *British*; and by reason of great Colonies sent thither from *Spain* and *Belgium*, it coalesced with those Tongues, to be what we now call the *Irish* or old *Scottish*. To conclude,

AS we, the Remains of the *British* Nation, who have sole Interest in the honour of this antient *Celtick* Tongue, are for ever obliged to that great Light of our *British* Antiquities, the learned *Pezron*, for his extraordinary Pains and Industry, in tracing and shifting out from the best Historical Evidences the Age could afford, the first Rise and Progress of our *Nation* and *Language*, and for his consummate Skill and Judgment, in giving us a true Light and an agreeable View of our Origin in that excellent Book of his lately published in *French* and now *English'd*, which assuredly well deserves the Perusal of every one that knows to value the Antiquities of his *Nation* and *Language*, so we ought to be no less grateful to the Memory of the late exquisitely learn'd and judicious Mr. *Edward Lhwyd*, Keeper of the *Musæum Ashmoleanum* at *Oxford*, for his indefatigable Labour, in collecting and digesting the scatter'd Remnants of this antient celebrated Language, but more especially for the greatest piece of Service in that Particular, (for ought I know) that has been yet done to the letter'd World; I mean that excellent Work, his *Comparative Etymology*: Wherein he not only rescues *Etymology*, or that Part of Learning which is so necessary to the tracing of the Origin of *Nations* and *Languages*, from the too common Contempt that was thrown upon it, as being but trifling and frivolous, which some inconsiderate Authors, by trifling with it, had made it seem to be; but also he lays down *there* such undeniable *Rules*, seconded and exemplify'd by Multitudes of Parallel Instances, for the more easy finding out the Affinity of Sounds, which are observed in the various Tongues of *Europe*, tho' by different Pronunciation in different Countries, a little disguis'd and alter'd; and by so reconciling that difference, that from what we in our *British* Tongue have retain'd of the antient *Celtick*, it will manifestly appear, that they are but Dialects of *that one* once common *Language*; And so by their various Mixtures with one another, and with adding and subtracting Syllables to refine and polish, and other accidental Occurrences, we must not wonder to find them so disguis'd and alter'd, as to appear widely estrang'd, and to be accounted, by such as consider not the Rules of *Etymology*, and thereby the Way of reconciling them, very different *Languages*, tho' indeed but the Issues of one common Origin.

THESE

THESE two now mention'd *Gentlemen*, having by different Methods open'd a Way of resolving diverse Tongues in *Europe*, to one Mother-Language, which Language indeed Mr. *Lhwyd* leaves modestly undecided, but by Monsieur *Pezron* is determin'd to be the *Celtick*, I hoped my pains would not be ill spent, if I endeavour'd by the Demonstration of this Table, to mount it one Step higher, that is, to resolve that (our first distinguish'd *Gomarian*) into the very Original and Fountain-head of all, the most antient Patriarchal *Hebrew* Tongue; for to evince that, here are no less in this Table, than three Hundred words of that *Patriarchal Language*, to which our Derivatives, in the Tongues I account for, do carry in their Sound an easy unconstrain'd Congruity and Cohærence; and of these three Hundred *Hebrew* words, more than half that Number do answer our present *British* Sounds, as near as can be expected, at so remote a distance both of Time and Place: And indeed had I allow'd my self the Latitude which Mr. *Lhwyd* in his *Comparative Etymology* gives, and he justifies and confirms it by many Examples, I think I might, as to the *British*, have doubled the Number; for I meddled not with Sounds transposed, revers'd or mutilated, of which there are good Plenty, but of such only as answered fully, and came to an easy Congruity (allowing only, as I premise in the foregoing Rule, the Organical Permutation of Letters) with these *Hebrew* Sounds; so that on the whole Matter, if the *Hebrew* Tongue was the Language of *Noah* and his Sons, before the Confusion, and consequently of *Heber*; and if *Gomer* and *Javan* after that Confusion, incorporated a great deal of it into the particular Languages of their Families, or rather recover'd and built the Structure of their Speech upon it, and then call'd it *Gomarian* and *Jaonian*, as very good Authorities avouch they did; and if the *Gomarian* and *Jaonian* or *Jonick* were the Original of the *Celtick* as Monsieur *Pezron* very well proves they were; and if that antient *Celtick* was the Mother of the *Greek*, *Latin*, *English*, *Gaulish* and *British*, as he likewise makes out beyond reasonable denial, then the Result of my Propositions fairly determines in this Issue, viz. that the *British* Tongue, having more of that Original Language in it, than all the rest together, may merit the Esteem of being reckon'd the antientest and least corrupted Language in this Western-part of the World, which is what deserves our Notice, and what I think sufficient to say in this Proposition.

Concerning

Concerning Our Saviour's Medal.



HAVING only mention'd this Piece of Antiquity in the Ninth Section of the First ESSAY, being found among the Rubbish of an old circular Entrenchment, call'd *Brein-Gwyn*, in the middle of the Township of *Tre'r Dryw*, and there made use of to confirm my Conjecture of that Place's being the *Forum*, or Tribunal of the ancient *Druids*, I shall here add some further Account of it.

I had caus'd some Figures of it to be delineated in Rundles on Paper, and writ the *Hebrew* Inscription on the Reverse of them with my Interpretation of it; and having sent one of them to my late worthy Friend, Mr. *Edward Lhwyd*, then at *Oxford*, desiring him to consult some Friends there who were versed in the Antiquities of that *Language*, about it, he return'd me the Answer he had from Dr. *Craffthwait* of *Queen's College*, which was thus:

SIR,



As to the Brass MEDAL, bearing our SAVIOUR's Image, with a *Hebrew* Inscription; I have this to say;

FIRST, That I take this to be the Inscription, viz. *Jeschuah gibbor Mefchiah havah v'Adam joked*; that is, *JESUS* is and was the mighty and great *Messias*, or Man-Mediator or Reconciler; That which I read *Havah*, the Gentleman reads *Hazah*; 'tis true, there is such a word as *Hazah*, which signifies *Stertit*, *Quievit*, which Signification can have no Place here, and therefore there must be a mistake, either in the Inscription it self, or in the transcribing it, the *Zain* should have been a *Vau*.

WE have two learned Orientalists, *Hottinger* and *Waserus*; the first has writ, *De Nummis Orientalium*; the second, *De Nummis Hebræorum*: The first says, Page 148. *Nummi certe quotquot indubiè Hebrai-*

cos

cos agnoscimus, Urnam & Virgam ostendunt: sunt insuper Nummi qui referunt Arcem Zionis: *He says also, Page 149. Habentur etiam hinc inde Aurei & Argentei Nummi, cum inscriptione ex unâ parte* *ישו* Jesu, ex alterâ verò, *ע. כ. משיח מלך*, *that is, Messias Rex venit in pace, vel Deus homo factus est.*

THE Syrians always called our Saviour Jesu, cutting off the Letter y Ain, because of the difficulty of pronouncing it; and the Greeks imitating them, adding only an s to it, called him Iesus. And therefore I cannot believe that any antient Inscription has Jeschuah or Jeschuang, tho' it be a Biblical word, 'tis probable that the Inscription would run in the Syrian Language, which is Jesu; and this makes me suspect the Inscription to be of later date.

THE Second, viz. Waserus, De Nummis Hebræorum, Page 62. has these words, His literis Samaritanis æneis aliquot Nummos, Julii secundi & Leonis decimi Pontificum temporibus Romæ se vidisse The-seus Ambrosius testatur, in introductione in Linguam Chaldaicam; which Samaritan Characters he expresses by Hebrew Letters; and 'tis the same Inscription with that of Hottinger, which I have mention'd above, Page 149.

WASERUS adds this further, Fol. 63. Neque hoc silentio transmitti debet, viz. Imaginem Domini quâ nummo illo nostro exprimitur, ad eam descriptionem esse designatam, quam Lentulus Civis Romanus & Judæorum olim Præses, ad Imperatorem Tiberium misisse vulgò perhibetur, quàm ait vultu placido, venusto & subrubicundo fuisse, capillos habuisse colori benè maturæ Nucis Avellanæ similes, planos & integros ad aures usque, inde crispas nonnihil ad humeros usque: vertice verò divisos Nazarenorum ritu: fronte fuisse planâ & fulgidâ, oculis glaucis & micantibus, naso & ore decoro & prorsus ἀνδρῶν, barbâ capillis simili, haud prolixâ, ac bifidatâ.

THESEUS AMBROSIUS says he saw a Brass MEDAL of our SAVIOUR with the Inscription mention'd above in the Time of Julius II. and Leo X. that is about the Years 1503. and 1512.

THIS is the first Time that I met with a Brass MEDAL of our SAVIOUR. But what was the Face of our Saviour, or of St. Paul, or of the Virgin Mary, no Man knows, if you'll believe St. Austin, Lib. De Trinit. 8. c. 4. where he says, Ipsius Dominicæ carnis facies innumerabilium Cogitationum diversitate variatur, & c. 5. utrùm illa facies Mariæ fuerit quæ occurrit animo, cum ista loquimur, nec novimus omninò, nec credimus; & quâ facie fuerit Sanctus Paulus penitus ignoramus. From Dr. Crosthwait.

This

This was return'd in Answer to it.

SIR,



S to the Brass MEDAL, a Figure of which I have formerly sent you, the Account which Dr. Crosthwait gives (and which you sent me) of it, I must beg leave to dissent from, in some Particulars.

FIRST, *He mistakes my reading the fourth word of the Inscription: I read it not Hazæh, as a Verb, but Zæh, i. e. Ille or Ipse, as a Pronoun, Cum ha Emphatico, that is, Mefchiah hazeh, vel ipse Messias est, as the Doctor may find it in several Places, particularly in Isaiah, the eighth and the sixth Verse, and in the Twenty-ninth and thirteenth Verse, where Haam, Hazæh, i. e. Populus ille, is twice repeated: Being so taken, I presume there will be no need of reading it Havah, i. e. fuit; the very Inscription, in which there appears no cause to suspect a Mistake, having the Letter Zain in that word, the plainest of all the Letters, as you will find when the Coin, which I shall shortly send, comes unto you.*

SECONDLY, *He seems diffident of the Antiquity of it, because the Letter y Ain, is retain'd in the word Jeschuah, which Letter the Syrians (says he) always cut off from the word Jeschuang or Jeschuah for the difficulty of pronouncing it, and pronounced him Jesu.*

IT is indeed observed by Schindler and others, that the Jews in those Countries, not all the Syrians, as the Doctor says, did usually cut off the Letter Ain, ob difficultatem pronounciationis: But pronouncing and writing are quite different things, and what is very difficultly pronounced, may be easily writ, as upon this Medal: But withal, these Authors observe a much greater reason inclining the Jews to do so, viz. because Jeschuang was a word derived from Jaschang, Salvavit; and the Jews by no means allowing him to be a Saviour, would not call him יֵשׁוּעַ Jeschuang, but יֵשׁוּ Jesu, a Name they ignominiously fixed upon him, not from Jeschuang neither, which they utterly rejected, but by their Rule of Rafe Tebot, from certain words in their Language, importing, Pereat nomen ejus & memoria, the first Letters of which three words in Hebrew make up יֵשׁוּ Jeschu, by which Name and in which Sense, they so called him.

NOW

NOW, I say, if the Jews cut off the Letter *y*, and curtail'd his Name because derived from *ישי* Jafchang, Salvare, we may therefore well expect that the Christians in those Countries, who did acknowledge him a Saviour, did not, for that very reason, cut it off, but retain'd it; especially if we consider their Obligation thereunto, the Angel, Matth. i. 21. expressly commanding it, *Vocabis nomen ejus ישי*, as the Syriac Version it self, which is very remarkable, renders it. And that Version being the proper Dialect of the Syrian Christians, and expressing his Name with the Ain, I take it to be no mean Argument of the Christians retaining it: And I find some of the more moderate Jews, as Abbrauanel upon the Fifty-second of Isaiah, Auctor Zemach and others, to express him *ישי* Jeschuang, and the Arabs call him *ישי* Jusong, with the Ain in it; nay, Sanctus Pagninus observes in his Tract of Hebrew Names, that on the Piece of the Title of the Cross, to this day kept at Rome (*Romæ siqua fides*) as a sacred Relick, our Saviour's Name thereon is found written *ישי* Jeschuang, as it is on this Medal.

IF these Things I produce be of any weight, and it being so, that this Medal of our blessed Saviour bears not a Jewish, but a Christian Inscription upon it, I then humbly conceive it may be of very antient date, if not from the Time of his being on Earth; and that the Letter *y* Ain the Doctor excepts against, can be no just Exception to the Antiquity of it. That of St. Austin is nothing to the purpose, speaking only there of Ideas and Mental Conceptions, and not of any Images of CHRIST, St. Paul, or the Virgin Mary in Picture or Sculpture.

SIR,

Your Humble Servant,

Henry Rowlands.

This MEDAL was accordingly sent to Oxford, but by the Carelessness of the Bearer it was lost on the Way.

T t

A N

A N
 ETYMOLOGY
 OF
 BRITISH NAMES,

ANSWERING A

Quære about the Derivation of some of
 them.

SIR,

Feb. 5. 1702.



N order to return you what Answer at present occurs, as to those British Names you particulariz'd in your last (for as for some other Names you hinted before, they are perhaps now inexplicable) I shall observe,

FIRST, That our British Ancestors, in imitation of other Nations, or rather by the usual practice of those warlike Times, generally affected Names, which noted some special Characters of Eminency and Heroick Virtue; as for example, of Principality and Conduct, of Fortitude and Courage, of Hardiness and Resolution, of Success and Victory; and sometimes of the quality of their Armour and way of fighting. This it seems they made choice of, to animate Men, to answer those Characters, and to make good, what their Name imported; and the Women generally had theirs from some excelling Characters of Colour, Comeliness or Beauty.

SECONDLY, That their way of expressing those warlike Virtues, was frequently by the Names of such things, wherein those Virtues were most eminently visible, as Lyon, Bear, Wolf, &c. or were perform'd by, as Head, Hand, Horse, Chariot, Steel, Iron, &c.

Kyn.]

Kyn.] Hence I take it, that *Kyn*, properly *Head*; metaphorically, *First*, *Chief*, or *Prince*, hath been us'd as initial and terminative of many *British* Names:

Mael.] That *Mael*, properly *Steel*; metaphorically, *Hardness*, *Armour*:

Orch.] That *Orch* or *Oruch*, *Eminent* or *Supream*:

Haiarn.] That *Haiarn*, metaphorically, *Strength*:

Câd.] That *Câd*, i. e. *Army*:

Gw̃g.] That *Gw̃g*, metaphorically, *Fierceness*, *Anger*:

Dewr.] That *Dewr*, *Valiant*:

Car and *Rhòd.*] That *Car* and *Rhòd*, i. e. *Fighting-Chariots*, have been frequently, by the antient *Britains*, taken up into the Names of Men; as, thus,

1. *Kyn*, ——— { *Kyn-Vael*, backwards *Mael-Gyn*, Armourer, or Wearer of Armour: Lat. *Vulcanus*.
Kyn-Velyn, Yellow-head.
Kyn-Frig, Taller by the Head.
Kyn-Edda: *Kyn-Illin*.
Kyn-Ddelw: *Kyn-Llyw*.
Kyn-An, &c.

2. *Mael*, ——— { *Arth-Vael*, backwards, *Mael-Arth*.
Dyg-Vael or *Dû-wg-Vael*, backwards, *Maelwg* or *Maelog*. *Llanvaelog*.
Mael-Dewr, backward, *Dewr-Vael* or *Derfail*.
Mael-Hir or *Meilir*.
Breich-Vael or *Brych-Vael*, i. e. *Clypeatus*.
Tyd-Vael or *Tyd-Dur*, i. e. *Torquatus*.
Cad-Vael or *Cad-Vael-Hyder*, i. e. *Cadwalader*.
Hy-Vael or *Howel*, i. e. boldly armed.
Teg-Vael, fairly arm'd.
Di-ofn-Vael or *Dynwal*.

2. *Mael*, ——— { *Dunwallo Moelmutius*, and *Carreg Ddyfnwal* in *Anglesey*.
 { *Karan-Vael*, a Charioteer or arm'd for that way of fighting.
 { *Fer-Mael*, fenced with Iron and Steel-Armour.

Note, That what we call'd *Mael*, was express'd by other Nations, *Hard* or *Hardy* : Hence,

Hardmannus,
Hardicnute,
Wolfhardus,
Leonhardus,
Bearnhardus,
Borchardus,
Everhardus,
Gebhardus,
Reinhardus,
Winhardus,
Sigehardus,
Richardus,
Edohardus, &c.]

See more of the Names
 of this Composition
 in *Wolfgangius Laxius*
 and *Jornandes's Histories*.

AND probably the Latin *Miles* may come from the Celtick *Mael-wr* or *Mihwr*, no other Etymology giving a fairer Offer for it.

3. *Llew*, ——— { *Llew-Eulyn*, Lion-like, *i. e.* *Llewelyn*.

4. *Blaid*, ——— { *Blaid-Ddyn*, Wolf-like, *i. e.* *Bleddyn*.

5. *Orch* or *Oruch*, { *Llow-Orch*, from *Llowyd* and *Orch*, *i. e.* *Llowarch*,
 Chief-Governour: Hence probably the Latin *Hercules* or *Oruch-Hyll*, now *Erchyll*, horrid.
 { *Rhòd-Orch*, from *Rhòd* and *Orch*, *i. e.* *Rhydderch*,
 Chief-Charioteer.

HENCE perhaps many Gallick words have their Terminations in *Orix*, which we know was ever by the Natives pronounced *Orich*, as *Dumnorix*, *Ombiorix*, *Orgetorix*, *Cyngetorix*.

6. *Haiarn*,

6. *Haiarn*, — { *Taro-Haiarn* or *Trabaiarn*, i. e. Iron-Stroke or Iron-Arm.
 { *Gwitbeu-Haiarn*, or *Gwetheirn*, i. e. Iron-sinew'd or Valiant.
7. *Rhêd*, — { *Anav-Rod*, *Cad-Rod*, *Med-Rod*, &c. common *British* Names of old.
8. *Kar*, — { *Kyn-Gar*, Captain of a Train of Chariots.
 { *Kar-Onwy*, *Gronwy*.
 { *Kar-Addog*, i. e. *Kareiddog*: *Plaustrarius*.
 { *Kar-Van*, *Llan-Garvan*.
9. *Gwg* or *wg*, — { *Mad-Wg*, i. e. *Madog*: *Gwg-Gyn*, i. e. *Gwgan*.
 { *Cad-wg-Gyn*, i. e. *Cadwgan*, &c.

IF it be objected, that the word *Mael*, as betok'ning Steel or Armour, may be thought incongruous to the *British* Nation, because Authors do generally account of them as a naked sort of People, caring little for guarding their Bodies with Armour; it may to that be reply'd, That tho' the generality of them wanted Armour, yet some had: And besides, by classing of the *British* Names into certain Periods of Time, we find that most of those Names retaining the word *Mael*, in their Composition, were us'd since the *Roman* Conquest; in which Times the *Britains* wore Armour, which probably they call'd *Mael*; from whence the *Saxons* might (as they did several other things) borrow the word *Mael* or Coat of *Mael*. And *Mael* is undoubtedly the ancient *British* word for Steel or Iron, of which Dr. *Davies* gives some Instances: And the *Metonymy* of it, in that sense, is frequently us'd in other Languages.

I find also *Mael*, *Maelio*, us'd for Gain, Profit, and possibly for Conquest, in our Tongue: And our Extent-Book makes mention of *Gwyr-Mael*, belonging to our *Welsh* Princes, in their several *Manours* and *Cantrevs*: But because I find that most part of the *British* Names which begin or end in *Mael*, are only applicable to the word in that sense, I was willing to apply it to Steel or Armour: Yet I will not contend for the Certainty of it, but take it only for probable, as I do of the other Names I have accounted for, 'till a better Etymology of them be offered.

INDEED, Names owe their *Etymons* to so many *Languages*, that it is not possible to account for them from any *One Tongue*, though never so ancient. *Tacitus* mentions one *Catvalda*, a Prince of the *Suevi*, in the Reign of *Tiberius*, whom *Wolfgangius Lazius* calls *Cadwalder*, in the *Language* (he says) of that Country; and yet we take the Name to be wholly *British*: But perhaps (you'll say) the *Suevi* were Neighbours to the *Rhætian* and *Norican Gaules*, and thereby they might borrow that Name from the *Gaules*, and consequently the *Gaules* and the *Britains* being originally one Nation, the Name might become common among them; which, I confess, is very probable.

THE same reason may be given for *Catamelus*, a petty Prince of the *Carni*, and *Hymelus*, of the *Marcomani*, or the ancient *Danes*; both which Names may seem, by that Rule of promiscuously using Letters of one Organ, to answer our Names of *Cat-Vael* and *Hy-Vael*, that is, *Howel*; which shews, that one Tongue can never answer in it self, for all the Names of it.

I shall further add, that it is to be observ'd, how in the Original Variation of *Languages*, words betok'ning Things of general Concernment, have retain'd much of their Primitive Sound, in the divided Tongues or Dialects; of which there are abundance of Instances: And here I shall be particular only in one or two; First, מַלְכָּא *Mare*, Lord or Potentate; and such the *Gaules* call *Mawr*, and some of the *German Dialects* call *Mayr*: Hence it is that many proper Names among the *Gauls* do terminate in —*Marus*, viz. *Vadomarus*, *Chondomarus*, *Suemarus*, &c. And in *Myrus*, among the Northern Nations, as *Widimyrus*, *Balamyrus*, *Theodomyrus*, &c. Hence very probably the Latin *Mavors* or *Mars*, one of the *Titan Potentates*.

TO the same purpose, Secondly, The *Hebrew* word רַחַב, * *Rachav*, i. e. great and powerful, was perhaps retain'd in the *Celtick*, and apply'd in the naming their great Ones, by the *Gauls* and *Britains*, with the sound *Orch* or *Oruch*, as before instanced, and by the *Teutons* or *Germans*, with *Rick* or *Rich*, as *Uldrich*, *Kenrich*, *Hunrich* or *Henrich*, and *Hymelrich*, the former expressing by it, *Eminency* and *Greatness*, and the latter, *Wealth* and *Power*.

* Hence probably the Greek ἀρχὴ and ἀρχὸν for Chief and Principal; and the Irish Arach for Strength and Power, had also their Derivation.

BT this way we may give a reason of the Agreement of Names in several Languages, when some part of their Composition are Original Sounds without engrossing all to any one of them, and the want of this Consideration hath inclin'd some People to reckon too much on their own Language, and perplex'd Antiquity with very gross Mistakes.

I am,

SIR,

Your, &c.

H. R.

The Answer to the foregoing LETTER.

SIR,

I Return you most humble Thanks for yours of Feb. 5. I am so much satisfied with your Observations about our British Names, that I have no Objections to offer, but recommend the same to your farther Improvement, at your Leisure, in other Examples, which our old Pedigrees may abundantly supply you with: And I am so much the more bold herein, because I design to consider that Subject in the first Book of the Archæologia — I thank you for your Note about Carvalda, Prince of the Suevi, and Catamelus and Hymelus. Not only the Latin but also the Northern M was, we may safely conclude, equivalent to our F, V or W. And we (as the Irish do still) used either M or B where we now use F, &c. till about the Time of the Norman Conquest. That the Teutonick M and our [modern] F are the same, appears from diverse words. Thus their Summer (which I know would startle some Philologers) is undoubtedly the same word with our Haf; for in old Irish Parchments, I find it written Samh, and their modern word is Samhradh. As for our using the H in the beginning of such words as the Teutonick Languages, and the Latin begin with an S, we agree therein with the Greeks and Spaniards. I know not whether any Critick has offer'd any reason for this diversity in reference to the Greek and Latin Languages, wherein 'tis vulgarly known, as

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in. Semi; *daig.* Super; *halos.* Sol, &c. But from the Irish Language we may plainly see, how we and the Spaniards came by that Pronunciation; viz. from our antient Custom of varying the Initial Letters; for the Irish do not only vary those Initial Letters that we do, but do also change their Initial F, S and T into H; D into G; and G into Gh. Thus Sathadh is the Irish word for Thrusting, Do hathadh fe, He did thrust. Saladh, To defile; Do haluidh tu, Thou hast defiled. Sarruadh, To oppress; Ni haireocha tu, Thou shalt not oppress. So, Sean, old; Seabhoe, a Hawk; Silog, a Willow-Tree; Siol, Seed; Salen, Salt; Scith, a Swarm, &c. must, as the Syntax requires, be pronounced sometimes Hean, Heavok, Hilog, Hil, Halen and Heith. And as the Teutonic Summer is the same with our Haf, so is their Saxon Hreompfa or wild Garlick [now Ramsons] the same with our Craf: For we are to note, that the old Teutons pronouncing the Initial C very gutturally, as we of North-Wales and the Armorick-Britains do still, did by degrees soften it to an H, as the South-Wales Men now do, who say, Hwain, Hware, Hwilio, Hwerthin, &c. for Chwain, Chware, &c. When I speak of barbarous Nations altering their Letters, I mean only such Potestates as we now ascribe to those Letters; for I am satisfied that all such like Variations came by the Ear of the Multitude, and not from Writing, which very few, if any at all, understood. This Variation of C into H, seems to me manifest from these following and such like Examples: Sax. Haenep [now Hemp] Cannabis: Sax. Heafod [now Head] Caput. Horn, Cornu; Hart, Cervus; Heart, Cor; Hofe, Cavea; Hund, Canis; Hus or House, called by the Italians, Casa; Hwa [now Who] Qui; What, Quid: Sax. Hwegol, a Cycle; a Hundred (by the Cantabrians or old Spaniards, Ehun) Centum, &c. From these and other such like Observations, it appears to me, that all our Neighbouring Tongues, might be demonstrated to be of One Origin; as for the Sclavonian and others more remote, I have no Knowledge of them, and so can say nothing.

I am not averse to publish in this first Book of the Archæologia Britannica, such a Collation of the Principal Words of the several British Dialects, as you recommend; but the Irish would fall much short of the rest. And I know not whether the large Irish and the Cornish Vocabulary, I have made for this Tome; together with Grammatical Observations about their Agreement with our British, may not in great measure answer the Ends you propose. In your next be pleas'd to insert your Notion of the Use of such an Index, more at large, that I may further consider of it.

I suppose your Friend that parallel'd the British words with the Irish, was Mr. E. F. who has been so kind as to impart to me also an Alphabetical Catalogue of such words, before ever I had any Thoughts of the Design I am now engag'd in: I suppose he has made large Improvements since: And indeed it seems to me that the Irish have in a great measure kept up two Languages; the old British, and the Scottish which they brought with them from Spain: For notwithstanding their Histories (as those of the Origin of other Nations) be involv'd in Fables; that there came a Spanish Colony into Ireland, is very manifest, from a Comparison of the Irish Tongue partly with the modern Spanish, but especially with the Cantabrian or Basque: And this should invite us to have something of more regard than we usually have, to such fabulous Histories. They have also (I think) a greater Allay of the Teutonick than we: As Sneacht, Snow; Dorchadus, Darkness; Folamh [or Holav] Hollow; Bir and Burn, Brook and Water, &c. &c.

I have as yet had but little Time for the Perusal of your Antiquities of Anglesey. I shall ever remain sensible of my Obligations for your Communicating a Piece which seems worth all I have hitherto met with.

I am,

SIR,

Yours entirely,

Edward Lhwyd.

U u

Another

Another LETTER concerning the easy finding out
the ISLE of Anglesey by the Antient Greeks.

SIR,

IN answer to yours ————— I have this to say, that not only the Island of Mona, but most of the British Isles were not utterly unknown to the inquisitive Greeks, in very early Times: And that will appear if we consider these Particulars;

FIRST, That the *Titan* Empire, of which *Greece* was a Member, and the Capital Residence of their Princes, on this side of the *Mediterranean*, made quick and large Conquests of many Countries and Islands to the Westward, as *Dr. Pezron*, you know, has very learnedly proved, who therefore (no doubt) made use of and encourag'd Navigation and Shipping (the Use whereof being as antient as *Noah's Ark*) to find out unconquer'd Places: And hence it is, that they tell us of their *Neptune*, *Tritons* and *Argonauts*, who undoubtedly were their Sea-Commanders in those Expeditions, tho' sufficiently fabuliz'd by their subsequent Poets, yet the very Names of them, as I have intimated in one of my late Letters, being *Celtick*, and by the most accountable Etymology, implying Sea-faring Men, do discover some Foundation of Truth in those Relations, tho' in their way of delivering them, they appear never so wild and romantick.

SECONDLY, Their way of sailing to the Western *British* Isles, was very plain and easy; for if you look on the Map of *Europe*, you will find that the Streights Mouth bears near due West to the Coasts of *Greece*: And when they sail ten or twenty Leagues strait to the Ocean, beyond the Coasts of *Spain*, their sailing thence on a Rumb directly *North*, unavoidably brings them to the Coast of *Ireland*, and to the *Irish* Channel, wherein this Isle of *Mona* is seated.

GIVE me leave to expatiate here on the Ancients way of sailing. We must not think that because they wanted the *Compass*, they durst not launch out of the sight of Land; it is a vulgar Error. Altho' that

that noble Invention was but lately discover'd, yet we are sure many expert Seamen of old, have made great and successful *Voyages*. If they had not the North-pointing Needle, they had the North-pole Star (far more steady and invariable) to guide them: And not only that, but they had all the other Stars in this Hemisphere, and together with them the *Arch* of the Sun, in the Day-time, to give them direction. I ever thought that Sea-Voyages gave the first rise to the Observation of the Stars, on which Astronomy was founded; because in that case Men had most need of taking notice of them, and to distinguish them for their particular Use, as we find these *Titans* to have done, either giving them the Names of their Princes, viz. *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, or of some noted Achievements of theirs, as of *Argos*, *Pegasus*, *Andromeda*, &c. under which Names, and twenty more, the Stars and Constellations were familiarly known unto them: And as to the Matter in hand, I will appeal to any knowing Seaman, if the *Greeks* sailing along the *Mediterranean* directly *West*, to the *Streights Mouth*, and some way further, and from thence turning their Course directly *North*; whether their way on those two Points, and by these helps only, was not very safe and easy, to arrive at the *British* and *Irish* Channel: And if easy, we may conclude, it was done so; for we are sure that the *Phœnicians*, who were a Branch of these *Titans*, frequently voyaged here, for Tin and other Commodities, some Ages before the *Roman* Conquest; and by that means might bring the Isle of *Mona*, which they could not miss by coasting the West of *Britain*, and many things relating to it, to the *Greeks* Knowledge, who would not fail, if any things appear'd singularly desirable in it, to improve their Talent, of feigning *Hesperian Gardens* and *Elysian Fields*, to be part of the Characters of it.

THIRDLY, I shall apply these Considerations to clear the way to a right Notion of *Plutarch's* Stories, I before hinted to you, and particularly of that other one, in * *Diodorus Siculus*, which must belong to one of these *British* Isles; for there was no Isle of that bigness, to the North of *Greece*, that they might communicate with; and when their Marines, who probably brought them that Account of it, told them it was a *Hyperborean* or Northern Island; it was so, not in re-

* See the sixth Section, the latter part of it.

spect to *Greece*, but to the Point, they began to turn their Course at, and to sail Northerly: And as to that part of the Relation, which says, that they could discover Mountains in the Moon; 'tis a very antient Opinion among the *Epicureans*; neither is it improbable, but that the Ancients might know the way of *forming* and *combining* Glasses (the thing being easy in it self) by the help of which that *Phænomenon* is only discoverable; and if they had it, 'tis as easy to imagine, that they kept it in their *Cabala* among other Secrets, and so might be lost, till later Ages had found it out again, and by the various Application of it, have enobled those Sciences that depend upon it, with those wonderful Discoveries, which the Learned in this present Age are Masters of.

SIR,

I am

Your, &c.

H. R.



SOME

SOME
LETTERS

Which pass'd between the

AUTHOR

AND THE

Late Mr. *Edward Lhwyd*,

Keeper of the *Ashmole Musæum* in Oxford,

TOUCHING

Things treated upon in these ESSAYS, not improper
to be added here.

Dear SIR,

Oxford, Nov. 1. 1702.



Was this Summer, for about three or four Weeks, at Cambridge; being invited thither by a false Title of a Manuscript in their late printed CATALOGUE, which promis'd me a Map of Britain and Ireland, by Giraldus Cambrensis; though the Book when consulted, afforded nothing but the Out-Lines of two Islands; with the word Britannia in the midst of one of them, and Hibernia in the other, and the Orchades placed betwixt both, instead of the Hebrides. I had several other Manuscripts to consult; but receiv'd no great Instruction. However, being there I copied Giraldus's Epistles; and linger'd out my Time betwixt the publick Library, that of Bennet-College, and Trinity.

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IN the Publick Library I happen'd to meet with a very antient Manuscript of Juvenus, a Spanish Priest, who turn'd the Gospel into Heroic Verse in the Time of Constantine. 'Twas written upon very thick Parchment, in that Character we call the Irish, but was indeed antiently the British; whence both they and the Saxons receiv'd it. Turning the Leaves over, I observ'd here and there, some words gloss'd or interpreted by other more familiar Latin words; and sometimes by British; whereby I learn'd that the Britains pronounced the Letter (m) in the midst and at the end of words, as we now pronounce (v) Consonant; which accounts for the Name of Cadvan, being written Catamanus at Lhan Gadwaladr. I learn'd several other Notes as to their Orthography, with the Signification of some few words; but I am at a loss to know the British of what Country it was; for it seems so different from ours, that I should rather suspect it either for the Language of the Picts, or that of the Stradclwyd Britains; as perhaps you will own upon reading the three following Englyns, which I found at the Top-Margin of three successive Pages in the midst of the Book. [These Englyns he hath printed in the Letter which he found them written in, and may be seen, with his reading of them, in his Archæologia, Page 221.]

I have sent it to one Mr. ---, a Shropshire Welshman, and a famous Linguist and Critick; but he return'd me such an Interpretation, as I shall not now trouble you withal.

SIR, I hope towards the latter end of Spring to begin to print my Archæologia; what Information you can contribute in the Interim (particularly as to antient Customs, &c.) will be very acceptable to,

Worthy SIR,

Your most Obliged

Humble Servant,

Edward Lhwyd.

Oxford, Dec. 20. 1702.

Dear SIR,

Receiv'd your obliging Letter of the Seventh. I am well satisfied, much of your reading is true; but that of Mr.—— will, I believe, surprise you, as well as it did me, when you will see it.—As to the Letter z, 'twas till of late the only Letter the Armoricans and Cornish us'd both for dh and th, and a Priest of Quemper Diocese in Bretagne taught me to read Brezonec [Lingua Armoricanâ] Brethonæg; whereas those of the Diocese of St. Paul de Leon, who pretend to be the Refiners of the British, had directed me to read, as we should in England, Brezonek; but you must know that almost all Foreigners pronounce the z as ts. In an old Cornish Manuscript I have on Parchment, the word for Father is written 'Tays, and so I found it always, but they pronounce their s as we do z.—I am afraid we shall hear no more of the Hebrew Coin, 'tis now so long since 'twas lost. I shall long heartily to read your Archæological Observations, and am very glad to find you have considered that Subject. 'Tis the happiest Temper a Man can be Master of, not to be too tenacious of his Conjectures; and I hope, I am not of their Number, who frequently recommend this Doctrine, and yet are very indulgent to their own Fancies; of which Disease, I know none more sick than Dr.——, who makes his Hypothesis a Demonstration of what Moses (says Mr. Harries) hinted at; and is much displeas'd at every one who do not believe it as much as Gospel.

AMONGST your other Archæological Observations, I should be glad of your Thoughts of the Signification of British Proper Names of Men and Women, ex. gr. what the word Mael, so common with them, might imply; which was of frequent Use with them both in the former and later part of Names, as Maelgwn, Kynvael; Maeldrew, Dervael; Arthvael, Maclarth; Brychvael, Cadvael, Caranvael, Dyvnwal, Tegvael, Tydvael, Fermael, &c.

I find divers Places (whose Names are now obscure) named in antient Times from Mens Proper Names; as Y Glwyfig, in Denbigh-shire, from Eliseg; Koed Marchan, near Ruthyn, and Keven Varchen, in Caermarthen-shire, from Marchen; Pant y Pol-lion, in the same County,
from

from Paulinus. For I have found Monuments of these Persons at each of them, the latest whereof, viz. Elifeg, was great Grandfather to Kyngen ap Kadelch, Prince of Powys, who dy'd about the Year 840.

S I R,

Your real Friend,

and humble Servant,

Edward Lhwyd.

Sligo, March 12. 1⁶⁹⁹/₇₀₀.

Worthy S I R,

Had not been so long silent, but for a Reason I have mention'd this Post to Mr. Bulkeley; for I was loath to trouble my Friends till I had somewhat to say that might seem worth communicating; and indeed one half of my Time, since I left you, has been spent in Places quite remote from all Correspondence, amongst the Hebrides, and other Highlands of Scotland, with whom their Neighbours seem to have less Commerce than they have with either of the Indies. They are nothing so Barbarous as the Lowlanders and English commonly represent them; but are, for what I could find, a very hospitable and civil People: And the main reasons of the contrary Character, I take to be their adhering too much to their antient Customs, Habit and Language; whereby they distinguish themselves from all their Neighbours; and Distinctions always create mutual Reflections. I have fill'd about three Sheets of Paper with their Customs (any or all whereof you may command at your Leisure) and have translated Mr. Ray's Dictionarium Trilingue into their Language, which in two Thirds, or thereabouts, agrees with ours. They have also the same sort of Monuments we have, viz. Kaer, Karn, Kromlech, and Stones pitch'd on end circularly; agreeing sometimes exactly with ours, and sometimes a little varying from them. But as to the Names of Places, I know not whether the Lowlands of Scotland may
not

not agree more with the British than the Highlands: As to instance in some Names of their Rivers,

Airw, — — — — —	} Seem no other than	Arw, Monm.-shire.
Tay, — — — — —		Tawy, Glamm.-shire.
Avin, — — — — —		Avon.
Leven, — — — — —		Lheveni.
Teviot, — — — — —		} Tzwo.
Twede, — — — — —		Elwy.
Ail, — — — — —		Wysk.
Esk, — — — — —		Klwyd.
Klide, — — — — —		Hirwen.
Irwin, — — — — —		Teivi.
Tovi, — — — — —		Nedh, Glamm.-shire.
Nid, — — — — —		Dulas.
Douglas, — — — — —		

But indeed, most Names of Places throughout the Kingdoms of Ireland and Scotland relish much of a British Origin; though I suspect that upon a diligent Comparison of the Languages and Customs, we shall find that the antient Scots of Ireland were distinct from the Britains of the same Kingdom; but as yet I have not put my Notes together, so as to be satisfy'd herein.

WE collected a considerable Number of Inscriptions in Scotland and some in this Kingdom, both Latin and Irish: But I could meet with no Antiquary, hitherto of either Country, that could interpret those in the Irish. One Monument I met with, within four Miles of Edinburgh, different from all I had seen elsewhere, and never observ'd by their Antiquaries. I take it to be the Tomb of some Pictish King; though situate by a River-side, remote enough from any Church. 'Tis an Area of about seven Yards diameter, raised a little above the rest of the ground, and encompass'd with large Stones, all which Stones are laid length-wise, excepting one larger than ordinary, which is pitch'd on End, and contains this Inscription in the barbarous Characters of the Fourth and Fifth Centuries, In oc Tumulo jacit Vetta F. Victi. This the common People call the Cat-Stone, whence I suspect the Person's Name was Getus, of which Name I find three Pictish Kings; for the Names pronounced by the Britains with G were written in Latin with V, as we find by Gwyrtheyrn, Gwyrthe-

vir and Gwythelyn, which were written in Latin, Vortigernus, Vortimerus and Vitellinus. I also met with one Monument in this Kingdom very singular: It stands at a Place called New-Grange, near Drogheda; and is a Mount or Barrow of very considerable height, encompass'd with vast Stones pitch'd on End round the bottom of it; and having another lesser standing on the top. This Mount is all the work of Hands, and consists almost wholly of Stones, but is cover'd with Gravel and green Swerd, and has within it a remarkable Cave. The Entry into this Cave is at bottom, and before it we found a great flat Stone, like a large Tomb-Stone, placed edgewise, having on the outside certain barbarous Carvings, like Snakes encircled, but without Heads. The Entry was guarded all along on each side with such rude Stones, pitch'd on End, some of them having the same Carving, and other vast Ones laid a-cross these at top. The Out-Pillars were so close press'd by the weight of the Mount, that they admitted but just creeping in, but by degrees the Passage grew wider and higher till we came to the Cave, which was about five or six Yards height. The Cave consists of three Cells or Apartments, one on each hand, and the third straight forward, and may be about seven Yards over each way. In the right hand Cell stands a great Bason of an irregular oval Figure of one entire Stone, having its Brim odly sinuated or elbow'd in and out; and that Bason in another of much the same form. Within this Bason was some very clear Water which drop'd from the Cave above, which made me imagine the Use of this Bason was for receiving such Water, and that the Use of the lower was to receive the Water of the upper Bason when full, for some sacred Use, and therefore not to be spill'd. In the left Apartment there was such another Bason, but single, neither was there any Water in it. In the Apartment straight forward there was no Bason at all. Many of the Pillars about the right hand Basons were carv'd as the Stones above-mention'd; but under Feet there were nothing but loose Stones of any size in Confusion; and amongst them a great many Bones of Beasts and some Pieces of Deers Horns. Near the top of this Mount they found a gold Coin of the Emperor Valentinian; but notwithstanding this, the rude Carving above-mention'd makes me conclude this Monument was never Roman, not to mention that we want History to prove that ever the Romans were at all in Ireland. The Druid Doctrine about the Glain Neidr obtains very much throughout all Scotland, as well the Lowlands as Highlands; but there's never a word of it in this Kingdom, where it seems, in regard there were no Snakes, they could not propagate it. Besides, the Snake-Stones (whereof I procur'd some variety in Scotland) the Highlanders have their Snail-Stones, Paddoc-Stones, Mole-Stones, Hedge-

Hedge-hog-Stones, Kock-knee-Stones, Elf-Arrows, Duel-Stones, &c. to all which they attribute their several Virtues, and carry them about them as Amulets. The Irish have many more antient Manuscripts than we in Wales; but since the late Revolutions they are much less'n'd. I now and then pick up some very old Parchment Manuscripts, but they are hard to come by, and they that do any thing understand them, value them as their Lives. This Province of Connaught abounds with figur'd Fossils; but they are much the same with those in Wales, tho' several amongst them new. We have also met with some Alpine Plants here that Britain no where affords. At your Leisure a few Lines directed to be left with Mr. Richard Bulkeley, at the Blind-Key in Dublin, will be exceeding acceptable to

Your most Obliged,

Humble Servant,

Edward Lhwyd.



X x 2

Dear

Dear SIR,

Oxford, March 10. 1701.



Was heartily glad to hear by the Bearer of your good Health, and thought it high time to beg your Pardon for my long silence; and to assure you that being now return'd hither and settled, I shall for the future be more mindful of my Duty to my best Friends. I came home but this Week, out of Bretagne in France, which I was forced to quit much sooner than I intended: For I had scarce been there three Weeks when the Intendant [des Marines] of Brest, sent a Provô three and thirty Miles, (viz. to St. Paul de Leon) to bring me before him. The Messenger found me busy in adding the Armoric words to Mr. Ray's Dictionariolum Trilingue, with a great many Letters and small Manuscripts about the Table, which he immediately secured, and then proceeded to search our Pockets for more. All these Papers he ty'd up in a Napkin, and requiring me to put three Seals thereon, added three more of his own. I told him I had brought Letters of Recommendation to the Theologal of the City, who is the third Person in the Diocese; upon which he went with me to him. The Gentleman own'd it, and deliver'd him the Letter, adding another in our Behalf to his Master, the Intendant, and a third to a Captain of a Man of War at Brest. Having secur'd our Papers, he granted us the favour of going to Brest before them, a part, that the Country might not take notice of our being Prisoners. Upon our Appearance before the Intendant, he never troubled us with Examination, but order'd us forthwith to the Castle: And next day the Jaylor brought us word from him, that we must find for our selves, for that we should not have the Benefit of the usual Allowance for the King's Prisoners, which was a Livre (or one Shilling and eight Pence) a day. Upon this we reply'd, we had no Money, but only Letters of Credit upon Merchants in some Towns we design'd to travel through; and so quarrel'd with our Jaylor, refusing to take any Meat or Wine from him on such Terms: Which we did, because we found we did not lie much under Mercy, having a ground Room and the Conveniency of receiving thro' a Window any thing that was necessary; which some Irish Soldiers in the Castle would bring us for our Money. Next day he brought us word, we were allow'd fifteen Pence a day; and that Allowance we had, together with tolerable good White-wine for three Pence a Quart, during our Confinement, which was just eighteen Days. When we had been there a Week, we thought it high Time to draw up a Petition, that

that we might be examin'd, &c. But this being writ in Latin, the Captain above-mention'd, to whom I sent it in order to be presented, desired to be excus'd, in regard the Intendant was not conversant in that Language. However, next day he sent for us out, and then shew'd us our Mail of Papers and the Seals entire; and opening it, they requir'd me to mark each particular Paper and Book, and also write my Name on them all. After this they were deliver'd to an Interpreter, who kept them about nine days, and though many of them were writ in Welsh and some in Cornish; yet he rightly concluded from the Nature of the rest, they contain'd nothing of Treason, and bearing the Character of an Interpreter, he was loath to own himself puzzl'd; so told them in general, without any Exception, none of my Papers related to State-Matters, upon which we were dismiss'd, and had all our Papers restored, but deny'd a Pass to Paris, and order'd to depart the Kingdom; the Provô telling us, the War was already declar'd against the Emperor, the Dutch and the English. About a Fortnight before they seiz'd us, they had secur'd two other English Gentlemen, both Londoners, one Mr. Taylor, a Merchant, and one Keck, formerly a Lieutenant in a Man of War, under his present Majesty, who told me he was well acquainted with Mr. Maurice Owen of Holy-Head, &c. These Gentlemen (though the Provô acknowledg'd to me they had nothing against them) far'd much worse than we did; being committed to the common Town-Jail, confin'd double the Time, and yet not one Farthing allow'd them. So much for our coarse Welcome in France, which prevented almost all the Enquiries I design'd, into the Language, Customs and Monuments of that Province. For all we could do was but to pick up about twenty small printed Books in their Language, which are all (as well as ours) Books of Devotion, with two Folios publish'd in French; the one containing the History of Bretagne, the other the Lives of the Armoric Saints. I had been before in Cornwall during the space of three or four Months; and coming hither found that the Armorican and Cornish differ'd less than the present English of the Vulgar in the North from those of the West of England; but in respect of us the difference is greater. The Cornish is much more corruptly spoken than the Armorican, as being confin'd to half a score Parishes towards the Land's End; whereas the other is the common Language of a Country almost as large as Wales. I had taken directions about antient British Manuscripts in some of their Convents, and some Persons noted for their Skill in the Language and Antiquities of their Country, but was not allow'd Time to consult either Men or Books, or to view any of their old Monuments, so that I shall be able to say little of that Country,

try, besides what relates to their Language. Dr. Lister in his Journey to Paris, mentions one Pezron, Abbot of Charmoise, as a great Critick in the Armorican Language and Antiquities, adding he had settled a Correspondence between him and me: But I could never yet, though I writ twice or thrice, according to the Doctor's Directions, obtain one Line from him. I have procur'd Transcripts of the only three Manuscripts extant in the Cornish. The oldest is a Poem of the Passion of our Saviour, written on Parchment about Two hundred Years since; the others contain several Opera's or Plays, all out of the Scripture. Their Language comes nearest that Dialect of the British, call'd in Dr. Davies Gwenhwysseg, or the Language of Monmouth and Glamorgan.

I discover'd there some old Inscriptions not observ'd before, probably about a Thousand Years standing, viz. the Tomb-Stones of Kiris ap Kynvor, Rhiwallhvan ap Kynwal, Kenadhav ap Ychdinw, and Knegwv ap Ennian: Three whereof have places near these Monuments denominated from them, though (because they could not read them) none suspected it before, or believ'd my Reading. The Places are call'd Pòl (i. e. Pwlh) Kiris, Gonval Church, and Mân [i. e. Maen] Kneg. The modern Cornish seem to me a Colony of the Armoricans from their Language and Habit; which is also agreeable with our British History. For one may observe from the Names of Places that another People once possess'd that Country, as one may from the Names of Places in some parts of Wales gather that the Irish Nation once inhabited there, particularly in Brecknock-shire and Caermarthen-shire, where the Lakes are call'd Lhychæ, and the high Mountains, Bannæ; as they commonly are throughout the Highlands of Scotland and Ireland. I had no opportunity (though had I been aware of what happen'd, I could have made better use of my Time) of observing any Remains of Druidism amongst the Bretons; but the Cornish retain variety of Charms, and have still towards the Land's End the Amulets of Maen Magal and Glain Neidr, which latter they call a Melprev or Milprev, and have a Charm for the Snake to make it, when they have found one asleep, and stuck a Hazle-Wand in the Centre of her Spirce, &c.

CORNWAL Affords store of those barbarous Monuments we have in Wales: Some whereof are also, I presume, in all our Neighbouring Countries of Europe, viz. Meini Gwyr (or Stones pitch'd circularly) Kromleich, Kryg or Gorsedh, Kaer, Karn, &c. Of these in our small Progress in Bretagne, we met with only the Kryg and Caer, but were inform'd

inform'd also of the circular Stones. I have in Cornwall observ'd of those British Towns you shew'd me in your Neighbourhood, and we have Draughts of them as of all Things else that occur'd. I have no mind to take hand from Paper, but Time not permitting me to trouble you further, I only add my most humble and dutiful Respects to Mr. B—— and Mr. L——, and that nothing can be more welcome here than a few Lines directed at your Leisure to,

S I R,

Your much obliged

Friend and Servant,

Edward Lhwyd.

THE Reader, I hope, will pardon the digressive Part of this Letter, for that it introduces to the latter and more instructive Part, and with some Readers the whole perhaps will not be unentertaining, it is therefore wholly inserted.





THE
CATALOGUES.



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A

CATALOGUE

OF THE

LIBRARY OF THE

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WASHINGTON, D. C.

1900

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A
CATALOGUE
OF THE

Representatives in Parliament,

FROM THE

County of *Anglesey*,

From the Thirty Third Year of King *HENRY* the
Eighth, to this Time.

Anglesey.

Henry VIII.

An. Reg.

33.



*T Westminster, — torn
off the File.*

Beaumares.

Henry VIII.



*Ichard ap Rhyd-
derch of My-
fyrion, Esq;*

Edward VI.

1. *Westminster, — — — torn
off the File.*

6. *Westminster, Lewis Owen ap
Meurick of Brondeg, Esq;*

Edward VI.

*John ap Robert Lloyd,
Esq;*

*Maurice Gryffyth of Place-
newyth, Esq;*

Anglesey.		Beaumares.	
Mariæ I. <i>An. Reg.</i>		Mariæ I.	
1.	Westminster, <i>William Lewis of Presaddved, Esq;</i>		<i>Rowland Bulkley of Porthamel, Esq;</i>
1.	Oxford, <i>Sir Richard Bulkley, Kt.</i>		<i>Rowland Bulkley, Esq;</i>
Phil. & Mariæ.		Phil. & Mariæ.	
1, 2.	Westminster, <i>Sir Richard Bulkley, Kt.</i>	— — —	Mer- chant.
2, 3.	Westminster, <i>William Lewis of Presaddved, Esq;</i>		<i>Hugh Goodman, Mer- chant.</i>
4, 5.	Westminster, <i>Rowland Meredydd of Bodowir, Esq;</i>		<i>William Prees ap Howel.</i>
Elizabethæ.		Elizabethæ.	
1.	Westminster, <i>Rowland Meredydd, Esq;</i>	— — —	torn off the File.
5.	Westminster, <i>Richard Bulkley, Esq;</i>		<i>William ap Rees, Gen- tleman.</i>
13.	— — —, <i>Sir Richard Bulkley, Kt.</i>		<i>William Bulkley, Gen- tleman.</i>
14.	Westminster, <i>Lewis Owen ap Meyrick, Esq;</i>		<i>Rowland Kenrick, Gent. He was Town-Clerk of Beaumares.</i>
27.	Westminster, <i>Owen Holland of Berw, Esq;</i>		<i>Thomas Bulkley, Gentle- man.</i>
28.	Westminster, <i>Sir Henry Bagnal, Kt.</i>		<i>Thomas Bulkley, Junior, Esq;</i>
31.	Westminster, <i>Thomas Bulkley of Llangefni, Esq;</i>		<i>Thomas Bulkley, Esq;</i>
35.	Westminster, <i>William Glyn, Gentleman.</i>		<i>Thomas Bulkley, Esq;</i>
39.	Westminster, <i>Hugh Hughes of Plas côch, Esq;</i>		<i>William Jones of Castell- march, Esq;</i>
43.	Westminster, <i>Thomas Holland of Berw, Esq;</i>		<i>William Maurice of Clen- enney, Esq;</i>

Anglesey.

Anglesey.

Beaumares.

Jacobi I.

An. Reg.

- | | |
|---|--|
| <p>1. Westminster, Sir Richard Bulkley, Kt.</p> <p>12. Westminster, — — — lost off the File.</p> <p>18. Westminster, Richard Williams of Llysdylas, Gent.</p> <p>21. Westminster, John Mostyn of Tregarnedd, Esq;</p> | <p>William Jones of Castellmarch, Esq;</p> <p>— — — — — lost off the File.</p> <p>Sampson Evans, Esq;</p> <p>Charles Jones of Castellmarch, Esq;</p> |
|---|--|

Jacobi I.

Caroli I.

- | | |
|---|--|
| <p>1. Westminster, Sir Sackvil Trevor, Kt.</p> <p>1. Westminster, Sir Richard Bulkley, Kt.</p> <p>3. Westminster, Richard Bulkley, Esq;</p> <p>15. Westminster, John Bodwel, Esq;</p> <p>16. Westminster, John Bodwel, Esq;</p> | <p>Caroli I.</p> <p>Charles Jones, Esq;</p> <p>Charles Jones, Esq;</p> <p>Charles Jones, Esq;</p> <p>Charles Jones, Esq;</p> <p>John Gryffyth, Senior, of Cefn Ammwlch, Esq;</p> |
|---|--|

Caroli I.

Note, The worthy Collector of these Names took no Notice of the Long Parliament, nor of any other Convention, till the Parliament of the Twelfth Year of King Charles the Second.

Caroli II.

- | | |
|--|---|
| <p>12. Westminster, Right Honourable Robert Lord Bulkley.</p> <p>13. Westminster, Nicholas Bagnal of Plasnewyth, Esq;</p> <p>30. Westminster, Henry Bulkley, Esq;</p> <p>31. Westminster, Henry Bulkley, Esq;</p> <p>32. Oxford, Richard Bulkley, Esq;</p> | <p>Caroli II.</p> <p>Gryffyth Bodwrda, Esq;</p> <p>Col. William Robinson of Manachty, Sir Heneage Finch quitting it.</p> <p>Richard Bulkley, Esq;</p> <p>Richard Bulkley, Esq;</p> <p>Henry Bulkley, Esq;</p> |
|--|---|

Caroli II.

Anglesey.

Anglesey.	Beaumares.
Jacobi II.	Jacobi II.
<i>An. Reg.</i>	
1. Westminster, Right Honourable <i>Robert Lord Bulkley.</i>	<i>Henry Bulkley, Esq;</i>
Will. & Mariæ.	Will. & Mariæ.
1. Westminster, Honourable <i>Thomas Bulkley, Esq;</i>	Sir <i>William Williams</i> of <i>Llanvorda</i> , Knight and Baronet.
2. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Hon. <i>Tho. Bulkley, Esq;</i> Sir <i>William Williams</i> of <i>Vainol</i> dying, who was first chosen.
William III.	William III.
7. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Sir <i>William Williams</i> of <i>Llanvorda</i> , Knight and Baronet.
10. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	<i>Owen Hughes, Esq;</i>
12. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	<i>Conningsby Williams, Esq;</i>
13. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Honourable <i>Robert Bulkley, Esq;</i>
Annæ.	Annæ.
1. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Honourable <i>Robert Bulkley, Esq;</i> He dying, <i>Conningsby Williams, Esq;</i> was return'd.
4. Westminster, Right Honourable <i>Richard Lord Bulkley</i> , his Father dying, who had been return'd.	Honourable <i>Henry Bertie, Esq;</i>
9. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Honourable <i>Henry Bertie, Esq;</i>
12. Westminster, Right Honourable <i>Richard Lord Bulkley.</i>	Honourable <i>Henry Bertie, Esq;</i>

HITHERTO the Author owes, with due Acknowledgment, his having this CATALOGUE, to the Favour of the worthy *Brown Willis* of *Whaddon-Hall* in the County of *Bucks*, Esq; to be continu'd after as Occasion happens.

Anglesey.

Beaumares.

An. Reg.
Georgij.

Georgij.

- | | |
|--|---------------------------------------|
| 1. Westminster, <i>Owen Meyrick</i> of <i>Bodorgan</i> , Esq; | Honourable <i>Henry Bertie</i> , Esq; |
| 8. Westminster, Right Honourable <i>Richard Lord Bulkley</i> . | Honourable <i>Henry Bertie</i> , Esq; |

A
CATALOGUE
OF THE
Sheriffs of *Anglesey*,

FROM THE

Time they were first Appointed by Act of
Parliament.

Anno Regni.			Anno Dom.
Henrici VIII.		R ICE ap Llewelyn ap Hwlkin of Body- chen, during Life. ————	
	32	Rowland Griffith of Plâs Newydd, Esq; ————	1541
	33	Sir Richard Bulkeley, Kt. ————	1542
	34	John ap Rees ap Llewelyn ap Hwlkin, Esq; ————	1543
	35	William Bulkeley of Porthamel, Esq; ————	1544
	36	Rhydderch ap David of Myfyrian, Esq; ————	1545
	37	Richard Hampton of Henllŷs, Esq; ————	1546
Edvardi VI.	1	Sir Richard Bulkeley of Baronhill, Kt. ————	1547
	2	Rowland Griffith of Plâs Newydd, Esq; ————	1548
	3	William Lewis of Presaddved, Esq; ————	1549
	4	David ap Rees ap David ap Gwilim of Llwydiart, ————	1550
	5	Hugh Peake of Carnarvon, Esq; ————	1551
	6	Sir Richard Bulkeley, Kt. ————	1552
	7	Rowland Griffith dies, Rees Thomas, Esq; ————	1553
Marix.	1	Thomas Mostyn of Mostyn, Esq; ————	1554
	2	John ap Rees ap Llewelyn ap Hwlkin of Bodychen, Esq; ————	1555

Z z

Thomas

<i>Anno Regni.</i>		<i>Anno Dom.</i>
Elizabethæ.	3 Thomas ap William of Vainol, Esq; — — —	1556
	4 Robert Bulkeley of Gronant, Esq; — — —	1557
	5 William Lewis of Presaddved, Esq; — — —	1558
	1 Lewis ap Owen ap Meurick of Brondeg, Esq; —	1559
	2 Sir Nicholas Bagnal of Ireland, Kt. — — —	1560
	3 Sir Richard Bulkeley of Baronhill, Kt. — — —	1561
	4 Maurice Griffith of Plâs Newydd, Esq; — — —	1562
	5 Owen ap Hugh of Bodeon, Esq; — — —	1563
	6 Rice Thomas of Aber, Esq; — — —	1564
	7 Richard Owen of Penmynydd, Esq; — — —	1565
	8 John Lewis of Presaddved, Esq; — — —	1566
	9 David ap Rees ap David ap Gwilim, Esq; — —	1567
	10 Richard White of Monachlog, Esq; — — —	1568
	11 Rowland Bulkeley of Porthamel, Esq; — — —	1569
	12 Sir Richard Bulkeley of Baronhill, Kt. — — —	1570
	13 Lewis Owen ap Meurick of Brondeg, Esq; — — —	1571
	14 William Lewis of Presaddved, Esq; — — —	1572
	15 Richard Owen of Penmynydd, Esq; — — —	1573
	16 John Wynne ap Jenkin ap John of Hirdrefraig, Esq; —	1574
	17 Thomas Mostyn of Mostyn, Esq; — — —	1575
	18 Edward Conway of Bodtryddan, Esq; — — —	1576
	19 Owen Wood of Rhosemore, Esq; — — —	1577
	20 Doctor Ellis Price of Plâsjolyn, — — —	1578
	21 William Thomas of Aber, Esq; — — —	1579
	22 Owen ap Hugh of Bodeon, Esq; — — —	1580
	23 Hugh Hughes of Plâscôch, Esq; — — —	1581
	24 John Griffith — — —, Esq; — — —	1582
	25 Richard White of Monachlog, Esq; — — —	1583
	26 Thomas Glynne of Glynllivon, Esq; — — —	1584
	27 Maurice Kyffin of Mainen, Esq; — — —	1585
	28 Doctor Ellis Price, — — —	1586
	29 John Griffith of Trefarthen, Esq; — — —	1587
	30 Thomas Mostyn of Mostyn, Esq; — — —	1588
	31 Richard White of Monachlog, Esq; — — —	1589
	32 Roger Mostyn of Mostyn, Esq; — — —	1590
	33 Owen Holland of Berw, Esq; — — —	1591
	34 Hugh Hughes of Plâscôch, Esq; — — —	1592
	35 John Griffith, Esq; — — —	1593

Richard

Anno Regni.		Anno Dom.
	36 Richard White of Monachlog, Esq; — — — — —	1594
	37 Pierce Lloyd of Goredog, Esq; — — — — —	1595
	38 Arthur Bulkely of Coyden, Esq; — — — — —	1596
	39 William Glynne of Glynllivon, Esq; — — — — —	1597
	40 Richard Bulkeley of Porthamel, Esq; — — — — —	1598
	41 Owen Holland of Berw, Esq; — — — — —	1599
	42 Hugh Hughes of Plâscôch, Esq; — — — — —	1600
	43 Thomas Glynne of Glynllivon, Esq; — — — — —	1601
Jacobi I.	44 Richard Bulkeley of Porthamel, Esq; — — — — —	1602
	1 Pierce Lloyd, Senior, of Lligwy, Esq; — — — — —	1603
	2 William Lewis of Whaen, Esq; — — — — —	1604
	3 William Griffith of Trefarthen, Esq; — — — — —	1605
	4 John Lewis of Presaddved, Esq; — — — — —	1606
	5 Richard Glynne of Glynllivon, Esq; — — — — —	1607
	6 Sir Hugh Owen of Bodeon, Kt. — — — — —	1608
	7 Thomas Holland of Berw, Esq; — — — — —	1609
	8 William Owen of Bodeon, Esq; — — — — —	1610
	9 John Bodvell of Bodvell, Esq; — — — — —	1611
	10 Pierce Lloyd, Junior, of Lligwy, Esq; — — — — —	1612
	11 John Wynne Edward of Bodewryd, Esq; — — — — —	1613
	12 Owen Wood of Llangwyvan, Esq; — — — — —	1614
	13 Richard Meurick of Bodorgan, Esq; — — — — —	1615
	14 Hugh Lewis ap Howel of Llachylched, Esq; — — — — —	1616
	15 Richard Williams of Llastiles, Esq; — — — — —	1617
	16 John Lewis of Presaddved, Esq; — — — — —	1618
	17 Sir William Glynne of Glynllivon, Kt. — — — — —	1619
	18 Henry Lloyd of Bodwiney, Esq; — — — — —	1620
	19 Hugh Wynne of Mossoglan, Esq; — — — — —	1621
	20 Sir Thomas Holland of Berw, Kt. — — — — —	1622
	21 Richard Owen of Penmynydd, Esq; — — — — —	1623
	22 John Bodychen, Junior, of Bodychen, Esq; — — — — —	1624
	23 William Thomas of Quirt, Esq; — — — — —	1625
Caroli I.	1 William Griffith of Trefarthen, Esq; — — — — —	1626
	2 Hugh Morgan of Beaumares, Esq; — — — — —	1627
	3 Edward Wynne of Bodewryd, Esq; — — — — —	1628
	4 Richard Wynne of Rydcroes, Esq; — — — — —	1629
	5 Thomas Glynne Llivon, Esq; — — — — —	1630
	6 William Robinson of Monachdy, Esq; — — — — —	1631

Anno
Regni.Anno
Dom.Caroli
II.

7	Thomas Chedle of Lleiniog, Esq;	1632
8	William Owen of Brondeg, Esq;	1633
9	Hugh Owen of Bodeon, Esq;	1634
10	Edward Wynne of Bodewryd, Esq;	1635
11	Robert Wynne of Trêr Go, Esq;	1636
12	William Bulkeley of Coyden, Esq;	1637
13	Pierce Lloyd of Lligwy, Esq;	1638
14	Richard Bulkeley of Porthamel, Esq;	1639
15	Owen Wood of Rhosemore, Esq;	1640
16	Richard Meurick of Bodorgan, Esq;	1641
17	Thomas Bulkeley of Cleiviog, Esq;	1642
18	Thomas Chedle of Lleiniog, Esq;	1643
19	William Bold of Trêr Ddôl, Esq;	1644
20	Robert Jones of Dreiniog, Esq;	1645
21	Robert Jones of Dreiniog, Esq;	1646
22	Richard Meurick of Bodorgan, Esq;	1647
23	Richard Meurick of Bodorgan, Esq;	1648
1	William Bold of Trêr Ddôl, Esq;	1649
2	Owen Wood of Rhosemore, Esq;	1650
3	Pierce Lloyd of Lligwy, Esq;	1651
4	Henry Owen of Mossoglan, Esq;	1652
5	Rowland Bulkeley of Porthamel, Esq;	1653
6	Hugh Owen of Bodeon, Esq;	1654
7	William Bold of Trêr Ddôl, Esq;	1655
8	Richard Woods of Rhosemore, Esq;	1656
9	Richard Owen of Penmynydd, Esq;	1657
10	Robert Lord Viscount Bulkeley,	1658
11	Henry Lloyd of Bodwiney, Esq;	1659
12	The same Henry Lloyd,	1660
13	Thomas Woods of Rhosemore, Esq;	1661
14	William Bulkeley of Coyden, Esq;	1662
15	John Lloyd of Llandeguan, Esq;	1663
16	Richard Wynne of Penheskin, Esq;	1664
17	John Owen of Maethley, Esq;	1665
18	Rowland Bulkeley, Obiit, Howel Lewis, Esq;	1666
19	John Owen of Penrhôs, Esq;	1667
20	John Clynne of Glynllivon, Esq;	1668
21	Rowland White of Monachlog, Esq;	1669

Coningsby

<i>Anno Regni.</i>		<i>Anno Dom.</i>
	22 <i>Conningsby Williams of Penmynydd, Esq; — — —</i>	1670
	23 <i>Edward Price of Bodowyr, Esq; — — —</i>	1671
	24 <i>Richard Bulkeley of Porthamel, Esq; — — —</i>	1672
	25 <i>Owen Williams of Croesvechan, Esq; — — —</i>	1673
	26 <i>Hugh Williams of Whaen, Esq; — — —</i>	1674
	27 <i>William Meurick of Bodorgan, Esq; — — —</i>	1675
	28 <i>Thomas Wynne of Rydcroes, Esq; — — —</i>	1676
	29 <i>Thomas Michael of Maen y Drw, Esq; — — —</i>	1677
	30 <i>Hugh Wynne of Cromlech, Esq; — — —</i>	1678
	31 <i>David Lloyd of Llwydiart, Esq; — — —</i>	1679
	32 <i>Thomas Wynne of Glascoed, Esq; — — —</i>	1680
	33 <i>Rowland Wynne of Porthamel, Esq; — — —</i>	1681
	34 <i>Robert Parry of Amlwch, Esq; — — —</i>	1682
	35 <i>Owen Hughes of Beaumares, Esq; — — —</i>	1683
	36 <i>Owen Bold of Tre'r Ddôl, Esq; — — —</i>	1684
Jacobi II.	1 <i>Roger Hughes of Plâscôch, Esq; — — —</i>	1685
	2 <i>Maurice Lewis of Trysglwyn, Esq; — — —</i>	1686
	3 <i>William Bulkeley of Coyden, — — —</i>	1687
	4 <i>Sir Hugh Owen, Knight and Baronet, — — —</i>	1688
	5 <i>Henry Sparrow of Beaumares, Esq; — — —</i>	1689
Gulielmi & Mariæ.	1 <i>John Griffith of Carreglwyd, Esq; — — —</i>	1690
	2 <i>Samuel Hanson of Bodvell, Esq; — — —</i>	1691
	3 <i>David Williams of Glanallaw, Esq; — — —</i>	1692
	4 <i>Owen Williams of Carrog, Esq; — — —</i>	1693
	5 <i>William Jones of Pentraeth, Esq; — — —</i>	1694
	6 <i>John Thomas of Aber, Esq; — — —</i>	1695
	7 <i>Henry White of Fryars, Esq; — — —</i>	1696
Gulielmi III.	8 <i>Hugh Wynne of Tre Erwerth, Esq; — — —</i>	1697
	9 <i>William Griffith of Carreglwyd, Esq; — — —</i>	1698
	10 <i>Pierce Lloyd of Llanjdau, Esq; — — —</i>	1699
	11 <i>Francis Edwards of Penbeskin, Esq; — — —</i>	1700
	12 <i>John Williams of Whaen Isa, Esq; — — —</i>	1701
Annæ.	1 <i>John Wynne of Whaen Wen, Esq; — — —</i>	1702
	2 <i>Robert Owen of Penrhôs, Esq; — — —</i>	1703
	3 <i>William Owen of Cremlyn, Esq; — — —</i>	1704
	4 <i>Hugh Wynne of Cromlech, Esq; — — —</i>	1705
	5 <i>Owen Meurick of Bodorgan, Esq; — — —</i>	1706
	6 <i>Owen Roberts of Beaumares, Esq; — — —</i>	1707
		John

Anno Regni.		Anno Dom.
	7 John Sparrow of Beaumares, Esq; — — — — —	1708
	8 John Griffith of Llanddysnan, Esq; — — — — —	1709
	9 William Lewis of Trysglwyn, Esq; — — — — —	1710
	10 John Morris of Cell Lléiniog, Esq; — — — — —	1711
	11 William Roberts of Caere, Esq; — — — — —	1712
	12 Thomas Roberts of Bodiar, Esq; — — — — —	1713
	13 William Lewis of Llysdukt, Esq; — — — — —	1714
Georgii.	1 William Bulkeley of Brynddu, Esq; — — — — —	1715
	2 Maurice Williams of Havodgregog, Esq; — — — — —	1716
	3 Edward Bayly of Plas Newydd, Esq; — — — — —	1717
	4 William Bodvell of Madrin, Esq; — — — — —	1718
	5 Hugh Hughes of Plâscôch, Esq; — — — — —	1719
	6 Rice Thomas of Coedalen, Esq; — — — — —	1720
	7 Thomas Lloyd of Llanjdau, Esq; — — — — —	1721
	8 Richard Hampton of Henlllys, Esq; — — — — —	1722
	9 William Owen of Penrhôs, Esq; — — — — —	1723

A CATALOGUE OF THE

Beneficed **CLERGY** of the Isle of *Anglesey*,
from the Time of King *HENRY* the Eighth, succeeding in the several **CHURCHES** thereof; with an Account in general of the Value in the King's Books, Patronage and Chappels of the said Churches.

Aberffraw.

A Parsonage, the Presentation thereof in the Crown.

		l. s. d.
Valued, <i>Tempore</i> ,	{ <i>Hen. VIII.</i>	20—15—10.
	{ <i>Eliz.</i>	20—07—06.

Institution.		
1560.		R. Richard Murien. ☛
August 7. 1573.		Henry Williams, Clerk, per mortem, R. Murien.
June 29. 1604.		John Thomas, M. A. per mortem, H. W. He was Brother to Sir William Thomas of Aber, Kt.
March 29. 1643.		Thomas Hughes, B. A. per mortem, J. T.
1660.		Richard Rowlands, Clerk, per mortem, T. H.
Sept. 29. 1694.		John Jones, B. A. per mortem, R. R. He was a Merionyddshire Man.
Octobr. 28. 1709.		Hugh Wynne, M. A. per mortem, J. J.
Octobr. 8. 1715.		Owen Hughes, M. A. and B. L. L. He is Chancellor of Bangor.

Llan

Llan Badrick.

A Vicarage in the Bishop's Gift.

		l.	s.	d.
Valued, Tempore,	{	Hen. VIII.	07—08—01.	
		Eliz.	07—09—02½.	

Institution.

— — — 1546.

June 27. 1614.



Ugh Powel, Clerk.

John Hanton, Clerk.

William Hughes, M. A. per mortem, J. H.

Michael Roberts, M. A. after D. D. and
sometime Principal of Jesus-College in

Oxford.

— — —

Thomas Williams. M. A.

Octobr. 16. 1663.

David Lloyd, M. A. per mortem, T. W.

July 5. 1691.

William Wynne, B. A. per mortem, D. Ll.

— — — 1712.

Owen Davies, Clerk, per cession. W. W.

Llan Beulan.

A Parsonage, in the Bishop's Gift, hath five Chappels under it, viz. Llanvaelog, Llachylched, Ceirchiog, Llanerchmedd, and Tal y Llyn.

Valued, *Tempore*, { *Hen. VIII.* } ^{l. s. d.} 23—06—08.
 { *Eliz.* } 22—04—06.

Institution.	
Jan. 23. 1542.	M organ Hughes, Clerk.
August 6. 1548.	John Powel, Clerk, <i>per mortem</i> , M. H. Humphrey ap Richard ap John, Clerk, <i>per mortem</i> , J. P.
June 29. 1587.	Hugh Edwards, M. A.
March 19. 1609.	Edmund Griffith, M. A. <i>per mortem</i> , prior. Incumb.
May 16. 1617.	William Hill, Clerk, <i>per mortem</i> , E. G. John Kenrick, M. A.
April 22. 1635.	John Griffith, M. A. <i>per mortem</i> , J. K.—He was Brother of Dr. William Griffith, of Carreglwyd, Chancellor of Bangor and St. Asaph.
July 4. 1635.—	The said John Griffith was reinstituted, (<i>Reg. present.</i>) William Hill, D. D. an Englishman. Tho. Cæsar, D. D. Son of Sir Julius Cæsar, Master of the Rolls. Evan Lloyd, M. A. Michael Evans, B. D.
Dec. 31. 1670.	Evan Hughes, M. A.
June 3. 1682.—	Henry Williams, M. A.
— — — — —	Bishop Evans, <i>in commendam</i> .
July 9. 1713.—	Jenkin Evans, Clerk, <i>per cession</i> . Episc.

Llandegvan.

A Parsonage, in the Lord Bulkeley's Gift, hath one Chappel under it, viz. Beaumares Church.

Valued, *Tempore*, { *Hen. VIII.* } ^{*l.*} 20—^{*s.*} 00—^{*d.*} 00.
 { *Eliz.* } 19—11—08.

Institution.	
	 <i>Rthur Bulkeley, D. D. afterwards Bishop of Bangor.</i>
Nov. 29. 1544.	<i>John Bulkeley, D. D. per cession. A. B.</i>
June 14. 1545.	<i>John Lewis, (alias) Vaughan, per mortem, J. B.</i>
July 2. 1555.—	<i>Lewis ap John, Clerk, per mortem, J. V. institut. per Dean and Chapter.</i>
March 25. 1573.	<i>Rowland Bulkeley, Deacon, per mortem, L. J. presented by Sir Richard Bulkeley.</i>
July 12. 1592.	<i>The said Rowland Bulkeley instituted again.</i>
March 4. 1593.	<i>Launcelot Bulkeley, M. A. afterwards Arch-Bishop of Dublin.</i>
March 15. 1619.	<i>John Lloyd, M. A. on the Promotion of L. B. to the Arch-Bishoprick of Dublin.</i>
July 10. 1626.	<i>Rowland Chedle, M. A. per mortem, J. Ll.</i>
	<i>William Williams, M. A. a Denbigh-shire Gentleman, of Pont y Gwyddel.</i>
	<i>Peter Wynne, M. A. a Flint-shire Gentleman, of Gop.</i>
Dec. 5. 1683.—	<i>John Jones, M. A. afterwards D. D. and Dean of Bangor.</i>
June 27. 1700.	<i>Kenrick Eyton, M. A. a Merionydd-shire Gentleman, per cession. J. J. D. D.</i>

Llanddeu Saint.

A Parsonage, in the Bishop's Gift, hath two Chappels under it, viz. Llan Babo and Llanvairyngornwy.

Valued, *Tempore*, { *Hen. VIII.* } ^{*l. s. d.*}
 { *Eliz.* } 20—16—02.
 20—17—06.

Institution.	
Octobr. 10. 1543.	 <i>Rthur Bulkeley, D. D. afterwards Bishop of Bangor.</i>
Octobr. 17. 1570.	<i>Thomas Bulkeley, L. L. B. per cession. Episc. Bulkeley.</i>
March 22. 1587.	<i>William Griffith, Clerk, per mortem, T. B.</i>
January 3. 1591.	<i>Robert Morgans, M. A. per resign. W. G.</i>
Octobr. 9. 1626.	<i>Richard Brickdale, Clerk, per depriv. R. M. Bilhop Bayly, in Commendam.</i>
Octobr. 13. 1670.	<i>Richard Hughes, M. A. per cession. Episc. Michael Evans, M. A.</i>
August 23. 1687.	<i>John Edwards, M. A.</i>
Janua. 10. 1693.	<i>Richard Hughes, Clerk.</i>
July 4. 1707.—	<i>William Hughes, M. A. per mortem, R. H.</i>
June 16. 1713.	<i>William Price, B. A. per mortem, W. H.</i>
	<i>Owen Lloyd, M. A. per cession. W. P.</i>

Llandyfrydog.

*A Parsonage, in the Bishop's Gift, hath one Chappel under it,
viz. Llanvihangel Tre'r Bardd.*

Valued, Tempore, { *Hen. VIII.* } l. s. d.
 Eliz. } 14—09—07.
 14—10—00.

Institution.	
May 22. 1550.	J ohn Robins, Clerk. Reynald ap Griffith, Clerk, per resign. J. R.
July 12. 1569.	Rowland Thomas, L. L. D. per mortem, R. G.
Nov. 13. 1570.	John Rowlands, Clerk, per resign. R. Th.
Nov. 11. 1577.	Robert Morgan, A. M. per mortem, J. R.
March 22. 1587.	William Griffith, Clerk, per resign. R. M.
May 23. 1609.	Robert Prichard, M. A. per mortem, W. G.
— — — 1623.	Robert Marsh, Clerk.
— — — —	Jones, Clerk.
— — — —	Humphrey Vaughan, Clerk.
July 15. 1670.	Rowland Morgan, M. A.
— — — 1678.	Nicholas Stodart, Clerk.
May 19. 1691.	Owen Davies, M. A. per cession. N. S.
July 17. 1708.	Owen Lloyd, L. L. B. per mortem, O. D.
January 2. 1715.	Francis Griffith, M. A. per mortem, O. Ll.

Llanddyfnan.

A Parsonage, in the Bishop's Gift, hath three Chappels under it, viz. Llanvair Mathafarn Eitha, Llanbedr and Pen-traeth.

Valued, Tempore, { *Hen. VIII.* { l. s. d.
 Eliz. { 40—00—00.
 38—06—08.

Institution.	
Sept. 26. 1565.	V illiam Hughes, B. L. L.
Feb. 28. 1591.	Richard Brigdal, Clerk, per mortem, W. H.
Nov. 13. 1593.	Rowland Bulkeley, Clerk.
Dec. 18. 1619.	Lancelot Bulkeley, M. A. per mortem, R. B.
Sept. 5. 1620.—	John Bayly, M. A. on the Cession of L. B. being made Arch-Bishop of Dublin.
April 8. 1622.	Rowland Chedle, B. A. per resign. J. B.
Jan. 13. 1636.	Hugh Griffith, B. L. L.
May 20. 1642.	Thomas Bulkeley, B. A. per resign. H. G.
Nov. 19. —	Thomas Meredith, M. A. per mortem, T. B.
Nov. 4. 1672.—	Robert Morgan, B. D. (afterwards Bishop of Bangor) per resign. T. M.
— — —	Edward Wynne, M. A.
— — —	John Ellis, D. D. of Tstymllyn, in Carnarvon-shire.
— — —	Bishop Humphreys, in Commendam.
Nov. 6. 1701.—	Robert Morgan, Clerk, per cession. Episc.
— — —	Bishop Evans, in Commendam.
— — —	Bishop Hoadley, in Commendam.

Llan

Llan Elian.

A Parsonage, in the Bishop's Gift, hath three Chappels under it, viz. Coedane, Rhospeirio and Bodewryd.

Valued, *Tempore*, { *Hen. VIII.* } ^{*l.*} ^{*s.*} ^{*d.*} 14—01—08.
 { *Eliz.* } 13—01—08.

Institution.		
— — — 1560.		Ugh ap Rbees, Clerk.
June 13. 1573.		Humphrey David Lloyd, Clerk, <i>per mortem</i> , H. ap R.
May 29. 1577.		Hugh Burches, M. A. <i>per mortem</i> , H. Ll.
May 15. 1602.		Morgan Davies, Clerk, <i>per resign.</i> H. B.
May 13. 1603.		John Llewelin, Clerk, <i>per resign.</i> M. D.
August 29. 1612.		Robert Prichard, M. A. <i>per mortem</i> , J. Ll.
— — — — —		John Lloyd, M. A.
March 15. 1619.		William Lloyd, M. A. <i>per resign.</i> J. Ll.
— — — — —		Rowland Lloyd, M. A.
— — — — —		Owen Williams, Clerk.
May 2. 1687.—		Thomas Vaughan, M. A.
June 15. 1699.		Richard Jones, Clerk, <i>per cession.</i> T. V.
Nov. 11. 1704.		John Owen, B. A. <i>per mortem</i> , R. J.
July 25. 1707.		William Lloyd, B. A. <i>per mortem</i> , J. O.

Llan Gadwalader.

A Parsonage, in the Lord Chancellor's Gift, hath one Chappel under it, viz. Llanveirion.

Valued, *Tempore*, { *Hen. VIII.* } ^{l. s. d.} 16—07—11.
 { *Eliz.* } 16—09—06.

Institution.	
June 9. 1554.—	 Owland Meurick, conjugat. & deprivat. He was after Bishop of Bangor.
March 14. 1572.	Thomas Jones, Clerk, per deprivat. R. M. conjugat.
	Richard Williams, Clerk, per mortem, T.J.
April 7. 1601.	Owen Glynne, D. D. per mortem, R. W.
March 28. 1615.	John Arthur, M. A. per mortem, O. G.
April 7. 1627.	Robert Marsh, M. A.
	Francis Meurick, M. A. of Bodorgan.
Sept. 11. 1668.	Lewis Coytmor, M. A. of Llanvairvechan.
	Hugh Wynne, M. A. of Menechtyd.
	Peter Wynne, M. A. of Gop.
Feb. 6. 1683.—	Owen Davies, M. A.
May 19. 1691.	Nicholas Stodart, Clerk.

Llangefni.

*A Parsonage, in the Bishop's Gift, hath one Chappel under it,
viz. Tre Gaian.*

Valued, *Tempore*, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 09—13—04.
 09—10—07 $\frac{3}{4}$.

Institution.

		<i>Ugh Clement, Clerk.</i>
		<i>Thomas Bulkeley, L. L. B.</i>
<i>Nov. 4. 1570.—</i>		<i>George Smith, L. L. B. per mortem, T. B.</i>
<i>Sept. 14. 1608.</i>		<i>William Hughes, M. A. per mortem, G. S.</i>
<i>Octobr. 20. 1614.</i>		<i>Robert Griffith, Clerk, per resign. W. H.</i>
<i>Octobr. 4. 1619.</i>		<i>Owen Jones, M. A. per cession. R. G.</i>
<i>— — — 1660.</i>		<i>Owen Hughes, Clerk.</i>
<i>Sept. 18. 1669.</i>		<i>Rowland Lloyd, M. A.</i>
<i>Sept. 23. 1689.</i>		<i>Robert Owen, Clerk, per mortem, R. Ll.</i>
<i>July 17. 1707.</i>		<i>Roger Morgan, M. A. per mortem, R. O.</i>

Llan Geinwen.

A Parsonage, in the Earl of Pembroke's Gift, hath one Chapel under it, viz. Llan Gaffo.

Valued, *Tempore*, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 19—01—02.

Institution.	
June 5. 1564.—	 Enry Symmonds, Clerk. Humphrey Brigdale, Clerk, <i>per mortem</i> , H. S.
August 11. 1573.	Owen Owens, M. A. <i>per resign.</i> H. B.
May 4. 1593.—	Owen Jones, Clerk, <i>per mortem</i> , O. O.
March 6. 1603.	Robert White, B. A. afterwards D. D.
— — — — —	Edward Wynne, D. D.
— — — — —	Owen Davies, M. A.
August 2. 1708.	Thomas Holland of Berw, Clerk, <i>per mortem</i> , O. D.

Hên Eglwys.

A Parsonage, in the Bishop's Gift, hath one Chappel under it, viz. Trewalchmai.

Valued, *Tempore*, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 09—03—04.

Institution.	
Feb. 13. 1551.—	I ohn ap William, Clerk. William Glyn, D. D. per mortem, J. ap W. (after Bishop.)
May 17. 1558.	John Rowland, Clerk, per cession. Episc.
January 2. 1578.	Thomas Price, Clerk, per mortem, J. R.
Sept. 25. 1583.	William Owen, Clerk, per cession. T. P.
Octobr. 17. 1605.	Hugh Thomas, Clerk, per cession. W. O.
June 22. 1632.	William Langford, M. A. per mortem, H. T.
March 5. 1632.	William Stodart, Clerk of Treganwy, per resign. W. L.
— — — — —	Thomas Jones, Clerk.
July 12. 1662.	Hugh Hughes, Clerk of Bodfford.
— — — — —	William Williams, M. A. changed it with John Rowlands, Brother of Richard Rowlands of Aberffraw.
May 4. 1668.—	John Rowlands, B. A.
— — — — —	Humphrey Humphreys, M. A. afterwards Bishop of Bangor.
— — — — —	Rowland Williams, M. A. Vicar of Carnarvon.
May 14. 1684.	Hugh Johnson, Clerk, per mortem, R. W.
Octobr. 24. 1691.	William Hughes, M. A. per cession. H. J.
Jan. 10. 1693.	John Jones, B. A. per cession. W. H.
Octobr. 1. 1694.	Hugh Griffith, M. A. per cession. J. J.
Octobr. 2. 1712.	Henry Thomas, B. A. per mortem, H. G.

Llanjdan.

A Vicarage, in Mr. Lloyd of Llanjdan's Gift, hath three Chappels under it, viz. Llan Edwen, Llanddaniel Fâb, and Llanvair y Cwmmwd.

Valued, *Tempore*, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 10—00—00.

Institution.	
	D <i>Avid ap Rees, Clerk of Bodowyr : He was Ancestor by the Mother of the John-sons of Lanjdan.</i>
	<i>Gregory ap Llewelyn, Clerk.</i>
June 1. 1554.—	<i>Lewis ap Evan ap Robert, Clerk, per privat. G. Ll. conjugat.</i>
Jan. 11. 1579.	<i>Fasper Price, A. M. of Bodowyr, per mortem, L. E.</i>
Feb. 13. 1581.	<i>The said Fasper Price reinstituted on the Queen's Presentation.</i>
— — 1626.	<i>Lewis Williams, A. M. per mortem, J. P.</i>
— — 1666.	<i>Henry Williams, A. M. per mortem, L. W. He was Son of Tho. Williams, Clerk, Rector of Llanfadrn.</i>
Dec. 3. 1683.—	<i>John Davies, M. A. per cession. H. W.</i>
Octobr. 2. 1696.	<i>Henry Rowlands, Clerk, per mortem, J. D.</i>

Newborough.

A Parsonage, in the Lord Chancellor's Gift.

		l. s. d.
Valued, Tempore,	Hen. VIII.	10—13—04.
	Eliz.	08—10—00.

Institution.

June 9. 1554.



Ugh ap Robert, Clerk.

Robert ap Hugh, Clerk, per privat. H. R.
conjugat.

May 29. 1596.

Edmund Griffith, M. A. per mortem, R. H.

June 26. 1610.

Robert White, M. A. (after D. D.) per
cession. E. G.

John Davies, M. A.

Sept. 11. 1695.

Hugh Griffith, M. A. per mortem, J. D.

Robert Humphreys, M. A. a Merionydd-shire Man.

June 14. 1705.

Evan Jones, M. A. per cession. R. H.

— — — 1722.

William Williams, M. A. per mortem, E. J.

Penmynydd.

A Prebend of the Cathedral Church of Bangor, is in the Bishop's Gift.

		l. s. d.
Valued, <i>Tempore</i> ,	{ <i>Hen. VIII.</i> }	08—13—04.
	{ <i>Eliz.</i> }	08—05—07½.

Institution.



William Powel, Clerk.

Henry Rowlands, Bishop of Bangor, in Commendam.

Robert White, D. D.

Simon Lloyd, Clerk.

Gethin, Clerk.

Owen Davies, M. A.

John Williams, M. A.

Robert Wynne, M. A.

Rhoscolyn.

A Parsonage, in the Bishop's Gift, hath two Chappels under it, viz. Llanvair yn Neubwll and Llanvihangel y Traeth.

Valued, Tempore, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 10—06—08.
 10—05—00.

Institution.	
May 18. 1558.	V illiam Glynn, D. D. made afterwards Bishop.
June 13. 1583.	Hugh Powel, Clerk, per cession. Episc. Richard Williams, Clerk, per mortem, H. P.
August 21. 1601.	Henry Parry, B. D. per mortem, R. W.
Jan. 7. 1606.—	Owen Hughes, M. A. and B. L. L. per resign. H. P.
Feb. 1. 1613.—	Owen Glynn, D. D. per mortem, O. H.
April 26. 1615.	Evan Lloyd, M. A. per mortem, O. G. a Denbigh-shire Man.
April 29. 1663.	Edmund Griffith Lloyd, Clerk. Lewis Williams, M. A. of Glan y Gans.
July 4. 1671.—	John Gunnis, Clerk, a Carnarvon-shire Man.
June 3. 1672.—	John Jones, A. M. afterward D. D. and Dean of Bangor.
— — — — —	Richard Hughes, Clerk.
Sept. 15. 1708.	Hugh Wynne, M. A. per mortem, R. H.
Jan. 6. 1709.—	Simon Langford, M. A. a Denbigh-shire Man, per cession. H. W.

Llan-

Llanrhuddlad.

A Parsonage, in the Bishop's Gift, hath two Chappels under it, viz. Llanflewini and Llanrhwydrus.

Valued, Tempore, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 14—11—06.
 14—11—08.

Institution.	
May 19. 1570. August 16. 1574. May 27. 1616. May 5. 1627.—	 <i>Thomas Bulkeley, Clerk.</i> <i>Hugh Morgan, L. L. B. per mortem, T. B.</i> <i>John Price, Deacon, per mortem, H. M.</i> <i>Griffith Hughes, M. A. per mortem, J. P.</i> <i>Thomas Cæsar, M. A. per cession. Episc.</i> He was Son of Sir Julius Cæsar, Master of the Rolls.
April 15. 1633. Octobr. 8. 1670.	<i>Hugh Williams, B. D. per mortem, T. C. D. D.</i> <i>Edward Price, M. A. per mortem, H. W. D. D.</i> He was of Llanllugan in Montgomery-shire.
January 8. 1671. — — — 1689.	<i>Thomas Davies, M. A.</i> <i>David Lloyd, Clerk.</i>
June 21. 1699. June 30. 1704. Dec. 22. 1704.	<i>Henry Jones, Clerk, per mortem, D. Ll.</i> <i>Francis Prichard, M. A. per mortem, H. J.</i> <i>Ambrose Lewis, Clerk, per mortem, F. P.</i>

Llansadwrn.

A Parsonage, in the Bishop's Gift.

Valued, *Tempore*, { *Hen. VIII.* } ^{*l.*} ^{*s.*} ^{*d.*}
 { *Eliz.* } 09—06—08.
 07—18—06.

Institution.	
June 5. 1582.—	W illiam ap David ap Thomas, Clerk. John Richards, M. A. per mortem, W. D. T.
January 8. 1588.	John ap Llewelyn, Clerk, per resign. J. R.
May 13. 1603.	Robert Sherman, Clerk, per resign. J. Ll.
Sept. 30. 1608.	Hugh Lloyd, M. A. per mortem, R. S.
August 19. 1609.	Hugh Griffith, Deacon, per cession. H. Ll.
May 28. 1611.	Robert Griffith, M. A. per cession. H. G.
Nov. 5. 1617.—	Hugh Griffith, Clerk, per resign. R. G.
January 8. 1635.	Thomas Williams, M. A. per resign. H. G. Ll. D.
May 4. 1668.—	John Rowlands, Clerk, changed with William Williams, M. A. He was School-Master of Beaumares-School, a younger Son of — Williams of Pont y Gwyddel in Denbigh-shire.
— — — — —	Henry Williams, M. A.
— — — — —	Robert Humphreys, M. A.
Octobr. 28. 1691.	Robert Owen, Clerk, per cession. R. H.
July 5. 1707.—	Owen Lloyd, A. M. per mortem, R. O.

Trefdraeth.

A Parsonage, in the Bishop's Gift, hath one Chappel under it, viz. Llangwyfen.

Valued, *Tempore*, { *Hen. VIII.* } *l. s. d.*
 Eliz. } 14—08—10.
 } 14—09—09½.

Institution.	
Dec. 11. 1546.	L ewis ap Gwrgene, Clerk.
June 26. 1561.	David Owen, Clerk, <i>per mortem</i> , L. G.
August 7. 1564.	Hugh Morgan, L. L. B. <i>per mortem</i> , D. O.
	David Lloyd ap Mredydd, Clerk.
	Henry Rowlands, Bishop of Bangor, in Commendam.
Dec. 30. 1606.	Henry Parry, B. D. <i>per cession</i> . Episc.
August 18. 1618.	John Mredydd, M. A. <i>per cession</i> . Lud. Bayly Episc.
	William Hill, D. D. He marry'd Bishop Bayly's Daughter.
	Bishop Bayly, in Commendam, again.
Sept. 30. 1626.	Griffith Williams, D. D. <i>per cession</i> . Episc. He was after Dean of Bangor, and Bishop of Ossory in Ireland.
	David Lloyd, D. L. L.
July 16. 1642.	Robert Morgan, B. D. <i>per resign</i> . D. Ll.
	William Lloyd, M. A.
May 5. 1668.—	Hugh Humphreys, M. A.
	Lewis Lloyd, M. A. a Carnarvon-shire Gentleman.
Sept. 10. 1702.	Hugh Wynne, M. A. <i>per mortem</i> , L. Ll.
Sept. 30. 1715.	Owen Hughes, B. L. L. and M. A. <i>per mortem</i> , H. W.

Llan-

Llanvachreth.

A Parsonage, in the Bishop's Gift, hath two Chappels under it, viz. Llanenghenel and Llanvigail.

Valued, *Tempore*, { *Hen. VIII.* } *l.* *s.* *d.*
 { *Eliz.* } 16—00—00.
 14—11—00.

Institution.	
Jan. 23. 1542.	 <i>Organ Hughes, Clerk.</i> <i>William ap Robert, Clerk, per mortem, M. H.</i>
June 18. 1566.	<i>Richard Bulkeley, Deacon of Gronant, per mortem, W. R.</i>
Dec. 30. 1606.	<i>Henry Rowlands, Bishop of Bangor, in Commendam.</i> <i>Owen Hughes, M. A. and L. L. B. per cession. Episc.</i>
March 5. 1613.	<i>Henry Parry, B. D. per mortem, O. H. He was descended of one of the Sons of Richard Owen Tudor, of Penmynydd, a learned Man, and Grandfather to the late eminent Divine, Dr. Maurice, Chaplain to his Grace, Arch-Bishop Sancroft.</i>
June 14. 1645.	<i>William Owen, Clerk. He marry'd Mr. Parry's Widow; was Son of David Owen of Penmynydd, Esq;</i> <i>Robert Lloyd, Clerk, a Denbigh-shire Man, per mortem, W. O.</i>
	<i>William Williams, Clerk.</i>
	<i>Rice Williams, Clerk, afterwards Parson of Llandwrog.</i>
May 1. 1668.—	<i>Thomas Hughes, M. A. per cession. R. W.</i> <i>Lancelot Bulkeley, B. D. per cession. T. H. He was Son of William Bulkeley of Coyden, Esq;</i>
Nov. 3. 1690.—	<i>Pierce Lewis, M. A. per cession. L. B.</i>
Nov. 3. 1693.—	<i>John Anwyl, B. A. per cession. P. L.</i>
June 15. 1699.	<i>Evan Griffith, M. A. per mortem, J. A.</i>
April 8. 1703.	<i>William Wynne, M. A. per cession. E. G.</i>
Feb. 13. 1705.	<i>Jenkin Evans, B. A. a South-Wales Man, per mort. W. W.</i>
Octob. 14. 1713.	<i>Tho. Vincent, A. M. a Merionydd-shire Man, per ces. J. E.</i> Llan-

Llanvaethle.

A Parsonage, in the Bishop's Gift, hath one Chappel under it, viz. Llanvwrog.

Valued, *Tempore*, { *Hen. VIII.* } ^{l.} 17—^{s.} 00—^{d.} 00.
 { *Eliz.* } 17—07—06.

Institution.		
May 30. 1544.		I ohn Hughes, Clerk.
July 13. 1554.		William Griffith, Clerk, <i>per mortem</i> , J. H.
		Richard ap Evan, Clerk, <i>per privat</i> , W. G.
		conjugat.
May 13. 1558.		Richard ap Evan, aforesaid, Clerk.
		William Griffith, Clerk.
Dec. 30. 1587.		Richard Glynn, M. A. <i>per mortem</i> , W. G.
		Bishop Bayly, <i>in Commendam</i> .
Sept. 18. 1619.		Thomas Davies, M. A. <i>per cession</i> . Episc.
		John Griffith, M. A.
		Rowland Chedle, D. D. a <i>Cheshire</i> Man.
		Owen Lewis, Clerk, of <i>Gweredog</i> .
		William Lewis, Clerk.
July 11. 1671.		Edward Price, M. A. a <i>Montgomery-shire</i> Man.
		Robert Foulks, M. A. a <i>Denbigh-shire</i> Man, an eminent
		Physician.
June 7. 1683.—		Henry Williams, M. A.
Nov. 7. 1704.—		Hugh Griffith, M. A. <i>per mortem</i> , H. W.
Nov. 27. 1712.		Jenkin Evans, B. A. <i>per mortem</i> , H. G.
July 9. 1713.—		Henry Williams, M. A. <i>per cession</i> . J. E.

Llan-

Llanvechell.

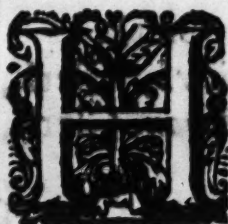
A Parsonage, in the Bishop's Gift, hath one Chappel under it, viz. Llanddygwel, fallen to Ruins many Years since.

Valued, Tempore, { *Hen. VIII.* } *l. s. d.*
 Eliz. } *II—II—03.*
 II—II—06.

Institution.

Dec. 14. 1561.

Feb. 8. 1581.



Ugh Clement, Clerk.

William Prytherch, Clerk.

Hugh Williams, (alias) Coydane, Clerk,
per mortem, W. P.

William Meurick, L. L. B. per mortem,

H. C.

William Prytherch, M. A.

— — — 1623.

Rowland Chedle, D. D.

Jan. 6. 1639.

Edmond Price, M. A. per resign. R. C. D. D.

Jan. 11. 1643.

Robert Lloyd, B. A. per mortem, E. P.

March 20. 1645.

Henry Evans, M. A. per cession. R. Ll.

David Lloyd, M. A.

June 25. 1691.

Robert Humphreys, M. A. per mortem, D. Ll.

March 27. 1610.

Thomas Jones, B. A. per mortem, R. H.

Llanvair pwll gwyngyll.

A Parsonage, in the Bishop's Gift, hath one Chappel under it, viz. Llandifilio.

Valued, *Tempore*, { *Hen. VIII.* } ^{*l.*} ^{*s.*} ^{*d.*}
 { *Eliz.* } 07—06—08.
 06—15—00.

Institution.

— — — 1428.	 <i>Riffith ap Eneon ap Gwilim, Clerk.</i>
— — — 1542.	<i>Thomas Kenrick, Clerk.</i>
August 14. 1543.	<i>David Moythe, Clerk, per mortem, T. K.</i>
Jan. 15. 1583.	<i>David Morgan, Clerk, per mortem, D. M.</i>
Octob. 20. 1602.	<i>Robert Parry, M. A. per mortem, D. M.</i>
Octob. 18. 1606.	<i>Humphrey Roberts, alias Humphreys, M. A. and L. L. B.</i> <i>per cession. R. P.</i>
Sept. 20. 1617.	<i>William Thomas, Clerk, per cession. H. R.</i>
— — — —	<i>John Cadwalader, Clerk.</i>
Sept. 25. 1624.	<i>William Lloyd, Clerk, per cession. J. C.</i>
— — — 1664.	<i>Roger Williams, M. A.</i>
— — — 1666.	<i>Evan Hughes, M. A.</i>
April 30. 1672.	<i>Hugh Griffith, Clerk.</i>
August 17. 1682.	<i>Henry Rowlands, Clerk, per mortem, H. G.</i>

F I N I S.

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MONA ANTICUA RESTAURATA

Illustration of the original.

A fragment in the British Museum, and one of the original.

Vol. VII. 1803-1804.
D. M. 1803-1804.

Illustration of the original.
D. M. 1803-1804.
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Illustration of the original.
D. M. 1803-1804.
D. M. 1803-1804.
D. M. 1803-1804.

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